

THE CLERGY REVIEW

205-
C61

EDITOR:

THE RIGHT REV. MGR CANON G. D. SMITH, D.D., Ph.D.

ASSISTANT EDITOR:

THE REV. CHARLES DAVIS, S.T.L.

Volume XLIV
(NEW SERIES)

January—December 1959

55574

LONDON

THE CLERGY REVIEW

128 SLOANE STREET,
LONDON, S.W.1.

7
N

J
R
V
t
a
t
v
e
J
o
M
t
t
M
i

A
t
a
t

The CLERGY REVIEW

NEW SERIES VOL. XLIV NO. 1 JANUARY 1959

ENGLISH SPIRITUAL WRITERS

II. MONSIGNOR RONALD KNOX

IT IS rarely safe to prophesy about the taste of posterity, but it seems difficult for us not to suppose that the name of Ronald Knox will be chiefly remembered for his translation of the Bible. Whatever opinion men may come to hold of the merits of the translation as a translation, the achievement itself will surely always remain to impress the imagination. In the context of this article it is tempting to suggest that the ten years or so which went to that achievement had a profoundly modifying effect on his spiritual outlook. It is possible to point to a *Retreat for Priests*, published in 1946, and show how much it makes use of biblical figures as pegs on which to hang spiritual teaching. But if this argument is meant to suggest that the spiritual teaching was somehow a by-product of the work of translating the Bible, we shall be hopelessly wrong. One of the features of Ronald Knox's earliest religious writing, even in the days before he was a Catholic, is the intimate knowledge of the Bible which it displays.

Take for example that trenchant piece of polemic, *Some Loose Stones*, published in 1913. Already we see his concern for the inspired Word of God, his uneasiness about the critics' attempts to undermine the Christian's faith in its inerrancy, his refusal to accept the latest fashionable hypothesis, on the ground that it sprang from a wrong approach to the Bible.

The argument has been, not that we should distrust hypotheses because of their uncertainty, but that we should distrust them because of the certainty with which inconsiderate people hold them. Everybody knows that all hypotheses are in the last resort partial and insecure as a representation of the truth; at the best, they cannot be positively proved, they can only escape refutation. This alone would give strong ground for doubting that the first principles of our faith were ever meant to rest on foundations so

precarious. But it is not merely that they are insecure avenues to truth; my complaint is that they contain definite provocation to error. And on the ground of this constant temptation, of which I am myself fully conscious, if I could not preach the Christian faith in its fullness on a basis of absolute *a priori* certainty, I would give up preaching it altogether.

He does not, indeed, concern himself there primarily with the content of the Bible; but throughout the book his knowledge of and love for it are patent and emphatic. It seems fair to claim that it was not the translating of the Bible which moulded and refined Ronald Knox's spiritual teaching, but rather that, because he had from the beginning felt this devotion to it as a primary source of religious truth, in his later years he was happy to spend so much of his precious time in the task of making it more accessible to the ordinary Christian.

The passage just quoted may serve to illustrate what was perhaps the least expected characteristic of Ronald Knox's whole religious and spiritual outlook, its complete and absolute normality. I say "perhaps the least expected" because of his early history. After a record at Eton which was outstanding (Christopher Hollis has described him as "perhaps the greatest schoolboy of all time"), he went up to Oxford where a career of equal brilliance awaited him. Not merely was he accepted as an unusually gifted scholar, collecting with a certain inevitability the highest classical awards, but he was equally successful as a member of a society of young men who shed lustre on Balliol in its heyday. At the Union he was, and remained almost to the end of his life, a speaker of recognized genius.

Yet none of this turned his head, or, as far as we can judge, ever impaired that natural modesty which was the basis of a profoundly Christian humility. When Modernism was particularly vigorous in the Church of England, he employed his talents, not in developing new theories, but in defending the traditional views. Had he felt so inclined, the Higher Criticism would have found in him one of its most gifted adherents. His linguistic ability, his skill in textual criticism, his insight into what may be called the psychology of authorship might have seemed to lead naturally to alliance with the Streeters of the

day. Although, as we know, he numbered several of the more radical critics amongst his friends, he held Scriptural truth too sacred to be a theme for mere cleverness. All his cleverness was turned to the defence of orthodoxy.

He was saved from the perils to which his unusual qualities might have exposed him by an absolute faithfulness to the practices of piety. Mgr Vernon Johnson has given us a precious picture of him, after some spectacular success at the Union or in some other company, slipping quietly into Pusey House for the early service there. The habit grew on him, when it was no longer allegiance to what Pusey House stood for that claimed him. To the end of his days, at the height of his fame and amidst the press of work, he never faltered in the simple regularity of the devout priest. Just as he always had time for correspondents, guests, casual callers, so he always had time for the detail of regular observance.

The most remarkable feature of his life at every level was that he matured surprisingly early, and that, having matured, he neither ran to seed, as so often happens, nor was he content to rest on his early laurels. His mind was richly stored from his early days; yet he was ever adding to its riches. His flashing wit was a sign of the quickness of his thought; yet he never relied on this quickness. All his public utterances, sermons, conferences, lectures, speeches, were prepared with meticulous care. Even after they had been written out, as they invariably were, he would work over them in preparation for the actual delivery, marking the pauses, underlining the emphatic word. It was this thoroughness which made his spiritual teaching so effective.

If we ask what is the content of that spiritual teaching, we must surely reply by saying that it is simply the orthodox, "classical" teaching of the recognized teachers of the spiritual way. It is, indeed, so conventional, in a sense, that it is not easy to single out any special features for comment. Yet it is the experience of most of us that we have never read or listened to a conference, a broadcast talk or a sermon by Ronald Knox which has not illuminated for us some aspect of our faith, enabled us to appreciate more precisely the importance and the desirability of an interior life. What was his secret?

It was quite simply that he was himself a man at once wholly dedicated to the living of a full Christian life and possessed at the same time of a remarkable gift for communicating to every type of listener the significance of that life. "To every type of listener"—that is the point. Until comparatively modern times, we feel, "spiritual reading" was an activity indulged in by priests and religious, and as a work of supererogation by a handful of the laity. During the past forty years, a great change has come over the scene. More and more publishers are consciously aiming at a growing public of lay readers. And though it would be false to claim that Ronald Knox was a pioneer in this movement, there can be little doubt that he has enormously accelerated its growth.

In some ways, he could be seen at his most characteristic in the short sermons which he wrote for a number of years for publication in the *Sunday Times*. Without in any way seeking to water down the full truth of Catholic doctrine, he was yet able to present it in a way that would make it, if not acceptable, at least intellectually respectable and entirely compatible with wit and urbanity. Characteristic of the author were the refusal to compromise, the insight into human nature, the gift of compressed, at times epigrammatic, statement of profound truth. Here are a few specimens of what he so justly called *Stimuli*:

Any organized Church gives you not gold waiting to be minted, but ore waiting to be smelted; there will always be dross.

We moderns are contemptuous of outward appearance; it does not follow that we are humble.

Much easier to find a man who has corrected a tendency to pull his drives than a man who has conquered the habit of uncharitable talk.

The difference between the Old and the New Testaments is the difference between a man who said: "There is nothing new under the sun" and God who says: "Behold, I make all things new."

A wholly different audience, and yet, as we know, one no less important in his eyes, was the school which found shelter,

with him, in the Actons' home at Aldenham Park. Had it not been for the accident of war and evacuation, we should never have had the precious *Slow Motion* books—precious, again, not so much for what they say as for the inimitable way in which they say it. For example, we are all familiar with the distinctions between “notional” and “real” assent, as made by Newman. We have, in fact, become so used to it that our very acceptance of it has itself become almost a “notional” affair. How fresh it becomes when we read the following passage:

To *believe* a thing, in any sense worthy of the name, means something much more than merely not denying it. It means focusing your mind on it, letting it haunt your imagination, caring, and caring desperately, whether it is true or not. Put it in this way. If somebody says to you, “Of course, your own country's rule in the Colonies is every bit as brutal as German rule in Poland,” you don't reply, “Oh, really? I dare say it is.” You care furiously about a statement like that. You may not have the facts at your fingers' ends, but you are not going to let a statement like that pass without examination. It would alter your whole idea of what the world is like if you thought a statement like that could be true. And it has, or ought to have, the same sort of effect if somebody tells you that some article of the Christian creed isn't true. . . . If you really *believe* a thing it becomes part of the make-up of your mind; it lends coherence to your thought, colour to your imagination, leverage to your will. It *matters* enormously.

I have quoted this passage, not merely because it illustrates the Knox technique; it also illuminates the man himself, in a profoundly important way. He was a man for whom the basic reality of this world was the faith of Christ as taught by His Church. There is a passage in *The Belief of Catholics* which brings out the same point even more emphatically.

Where you see men, in the old world or in the new, full of the conviction that there is one visible Church, and that separation from it is spiritual death; where you see men, in the old world or in the new, determined to preserve intact those traditions of truth which they have received from the forefathers, and suspicious of any theological statement which has even the appearance of

whittling them away; where you see men distrustful of the age they live in, knowing that change has a Siren voice, and the latest song is ever the most readily sung; where you see men ready to hail God's Power in miracle, to bow before mysteries which they cannot explain, and to view this world as a very little thing in comparison of eternity; where you see men living by the very high standards of Christian ambition, yet infinitely patient with the shortcomings of those who fall below it—there you have the Catholic type.

We do well to ponder this passage, with its surely deliberate echoes of the style of the great Newman, for it expresses the soul of Ronald Knox. He was first and foremost a Catholic.

He spoke for the Catholic Church, and when he spoke to the members of that Church, whether they were schoolgirls, undergraduates, pious laity in retreat, the members of an ordinary congregation or priests of God, he spoke to them always in a way that might help them to appreciate more fully their Catholic heritage. Versed as he was in the lore of Enthusiasm, appreciative as he was of the contribution to Christian holiness of men like Wesley or Bunyan, closely as he had studied the French mystical writers, he yet knew that the greatest assistance he could give to his fellow-Catholics in their struggle to achieve sanctity, was to enable them to understand the basic truths of the Church's teaching.

That is why he was prepared to bend his mind to the task of instructing those schoolgirls at Aldenham, translating the language of theology into words of one syllable which they could follow, not scorning to use their own familiar slang where it might help. So he can explain the effects of the Fall.

Sometimes we get indigestion, and you will find that with older people, sometimes even with schoolmasters and school-mistresses, indigestion puts them in a bad temper. Indigestion puts them in a bad temper—do you see what has happened? Indigestion, which is a matter concerned with the body, has given rise to bad temper which is a matter concerned with the soul. The body, which ought to be taking its orders from the soul, is giving its orders to the soul instead! That is the kind of thing the Fall has let us in for.

Or this, on the Communion of Saints:

The floor of heaven is like a window with a muslin curtain across it; we can't see in, but the Saints can see out. They see what we are doing and are interested in what we are doing.

So, in a brilliant parable about prayer for the Holy Souls.

You remember the fable about the lion which was caught in a net, and the mouse that helped it by eating through the net so that it could get out? You and I are like that when we pray for the souls of Christians departed. . . . We can help them, and it isn't presumptuous to think of ourselves as helping them, even splendid people who have fallen gloriously in battle—we are the mice nibbling away at the bonds which hold them, that is all.

Nor is it right to say that this is not "spiritual writing" in the strict sense of the term. The great quality that he possessed was that of being able to blend ascetic exhortation with straight instruction. Often the exhortation is implied rather than stated; but it is almost invariably there. At times, he becomes quite explicit, as when, talking about the Holy Ghost, he gives advice on prayer.

I think we sometimes make a mistake about that when our prayers aren't going too well. We try to make a tremendous effort at concentration, try to pump up more energy from somewhere inside ourselves, and reduce ourselves to a better state of prayer by sheer will-power. Whereas I think really the right attitude for us is to fall back more on the Holy Spirit, and leave things more to Him. To say, "Go on praying in me, Holy Spirit; I can't do anything; I know I can't do anything by these frantic efforts of my own. Every time I really try to settle down to it, I find myself thinking about the holidays or about that girl I've quarrelled with, and nothing seems to come. But I *know* it's all right *really*, because it is *you* who do the praying; I am only a dumb instrument for you to make noises with. Since I find my own efforts make so little difference, let me keep still and leave room for you to go on praying, praying in me."

Are we mistaken in supposing that this sort of treatment is

far more likely to encourage ordinary people to try to pray or not to give up praying than will many of the more formal treatises on the subject? Ronald Knox was not a man to water down the teaching of the Church; but he is insistent that, in this matter of prayer, we shall enjoy the freedom of the children of God. So, in his *Retreat for Lay People* he declares:

When we are approaching him in the intimacy of our own private prayer, I think he likes it as well as anything else, because it shews more confidence in his understandingness, if we remain silent before him and let our silence do him honour. No need, even that any special train of ideas should be passing through our minds, that we should be setting out, even in our silent thoughts, any formula of petition. To keep quiet in his presence, letting our hearts go out to him in utter confidence, in appealing love, in a tender sense of our own unworthiness—that, no less than any formula of words, and perhaps more than any formula of words, is what is really meant by prayer. . . . He wants us to use the liberty of the spirit, and come to him boldly, as his children, choosing the prayer that suits us best.

Or, as he puts it in *The Priestly Life*:¹

Go through the motions of praying, if that is all you can do, and when you have finished, offer it up to God in a spirit of humility. Tell him he knows your fashioning, knows you are but dust; deplore that natural weakness which makes it so hard for you, his creature, to do the thing you were put into the world to do. Confess to him, at the same time, the habitual want of seriousness and purpose in your life, which prevents you attaining recollection when you want it. Tell him you wish your prayer had been one long peaceful aspiration to him; unite it with the prayer of our Blessed Lord while he was on earth, and ask to have it accepted with that mantle cast over it. . . .

Not that, as a spiritual counsellor, Ronald Knox was lax or easy-going. Occasionally, indeed, one seems to sense a touch of Puritanism in his attitude, as when he says:

There's this trouble about doing what God wants us to do—

¹ Sheed & Ward: published in the U.S., 1958.

that it's so often, at the same time, the thing that *we* want to do. Even if it's the kind of thing that doesn't sound very attractive at the first go-off . . . it's extraordinary how people get to like it, and take a pride in doing it well, and want to go on doing it. That means, that we are never quite sure whether we are doing what is God's will because it is God's will or because it is ours.

The answer, of course, is that it is often because God's will coincides with our own that the service of God remains, basically, a reasonable and human activity. However, though in conversation on the topic of asceticism, he sometimes revealed a strain bordering on the puritanical, his teaching was almost invariably balanced and wholesome. Based as it was on the tradition of the great spiritual writers—the Fathers, St Thomas, St Francis de Sales, de Caussade, Newman, to mention but a few—it was vivified and made effective because of his own personal insight into human nature, its needs and its problems.

Here are a few samples of his shrewdness and his sanity:

Don't force yourself into an attitude of dramatized contrition about being the kind of person you are, so hardened, so frivolous, so insensitive. These pious rhodomontades don't really help us on.

There are a lot of Christians who do love God, but because they think they can't love God, never get on to the next thing—which is giving up their lives and their wills to him.

Our Lord said to St Thomas, "Blessed are those who have not seen, and yet have believed." I dare to hope that he will say to some of us, "Blessed are those who have not felt, and yet have loved."

You see, we men are very curious people. Each of us, in his heart of hearts, thinks he is right. We seldom take other people's advice, unless it chimes in pretty well with the decision we had already formed on our own account. Yet we care desperately what others think; we cannot be satisfied with the self-approval of our own conscience, we must be for ever justifying ourselves in the eyes of our fellow-men.

It is possible, no doubt, to take a strictly theological line about it; to fall down on your knees when the light goes out whilst you are shaving, and tell Almighty God that you have

deserved this punishment by your sins, and that you are prepared if need be to go on in darkness all the rest of your life, to show your love for him. When I say that, you complain that I'm making the whole thing sound silly and high-falutin' and exaggerated. Well, of course, I am; I'm just trying out a formula, and obviously it doesn't quite add up.

Largely because his spiritual writing took the form of sermons, retreat addresses or conferences to undergraduates, it is possible to overlook the massive theological structure underlying these *disjecta membra*. What then were the basic theological topics discussed and illuminated in this corpus of writing? First and foremost, of course, it was the doctrine of the Incarnation which was at the heart of his teaching. This comes out most clearly in his two books of Oxford Conferences, developing the pattern of Christian thinking from the fundamentals of Natural Theology, through the traditional discussion of the *praeeparatio evangelica* to the central theme of Christ's life and work, treated both historically or exegetically and also dogmatically. It was here above all that his immense scriptural learning came to bear most effectively and most movingly.

But the Incarnation was not left as a piece of theological antiquarianism; it was shown as fertilizing the life of the Church and her members in the sacramental system of which he was so brilliant an exponent, precisely because he could relate the theory of supernatural life to the realities of human experience. How many of us, reading his *Window in the Wall*, have been both thrilled at the mastery of his exposition of eucharistic doctrine and astonished at the fertility of a mind that, year after year, could find something not merely new but utterly penetrating to say on this subject! Most priests will have two or three sermons on the Blessed Sacrament. Here we have two score of them, each redolent of the preacher's own devotion and also holding a consoling or inspiring lesson for his congregation.

Perhaps more remarkable is his collection of wedding sermons, *Bridegroom and Bride*. Here again, the theological, sacramental, incarnational aspect of the occasion is beautifully blended with the tender humanity of a man who could enter, it would seem, into the minds and hearts of each couple, listening to him

on this most solemn moment in their lives. Nowhere else, I believe, does he reveal so fully the secret of his success as a preacher and a spiritual writer. For him the platitudes of the textbook were living realities, because they referred to real men and women, genuine human situations.

So, too, was it with his sense of the priesthood. Alive as he was to the tremendous wealth at the disposal of Christ's priests, he was not less conscious, partly out of his own self-understanding, partly from his shrewd insight and wide experience of seminaries and presbyteries, that we do indeed keep this wealth in frail vessels. Aware of all this, he used the opportunities afforded him by the many retreats he was invited to give, not to exaggerate the burden, but to help to support it, not to depress but to console, not to criticize but to inspire. He did not gloss over the failures of too many priests; but by contrasting the reality with the glorious ideal he encouraged even the most disillusioned to renew their hope.

One of his conferences in *The Priestly Life is Our Lady*. It concludes with these words: "She is something more to us than a theological symbol. . . . Rather, to each of us, she is a personal romance. Because a natural instinct makes us unwilling to discuss such things in public, I will leave it at that. The real secret of her influence on our lives is something undefined, something indefinable." Shy, undemonstrative and utterly unsentimental as he was, Ronald Knox has never from the beginning hidden or sought to hide his deep devotion to the Mother of God. We recall the footnote in *A Spiritual Aeneid*: "At the time of my ordination I took a private vow, which I always kept, never to preach without making some reference to our Lady, by way of satisfaction for the neglect of other preachers." This, of course, was in his Anglican days, but, if the occasion for such reference passed with his reception into the Church, the practice persisted.

Even at Eton, he "had a strong sense of the patronage of the Mother of God. Her name was part of our title; her lilies figured on our coat of arms; the blue of her robe you could see daily on the blazers of the Eight and the caps of the Eleven." True, but how many Etonians, one wonders, have appreciated these simple facts? Or again, who but Ronald Knox, at the time of his greatest need, when he was adrift from Anglicanism

yet unable to accept Catholicism, would have read into a well-known line of Virgil the interpretation:

MARIA undique et undique CAELUM.

In defending devotion to our Lady, he was, he knew, defending the central truth of Christianity. "Protestants have said that we deify her; that is not because we exaggerate the eminence of God's Mother, but because they belittle the eminence of God. . . . They refuse honour to the God-bearing Woman because their Christ is only a God-bearing Man." It was inevitable, then, precisely because his spirituality was essentially Christocentric, that it should include a marked emphasis on devotion to Mary. Not, as he confessed, that he cared to discuss her position in terms of theology. "For some reason, if there is one supposedly English word which annoys and depresses me, it is 'Mariology'." He did much more. He made her live in the minds and hearts of his listeners. As always, in his thought and utterance, theology was pointless unless it bore effectively and fruitfully on the life of the believer.

T. CORBISHLEY, S.J.

THE COMMENTATOR AT MASS

TO those interested in the liturgical movement the publication by the Sacred Congregation of Rites of the *Instructio de Musica Sacra et Sacra Liturgia*¹ is of great importance and encouragement. For in this document many practices which they have long striven to propagate are not only approved but also recommended.

One of these is the employment of a commentator at Mass, as also at other liturgical functions which, by reason of their complexity or infrequent occurrence, offer difficulties to the faithful. An example of the latter which comes to mind at once is the Restored Order of Holy Week; others are the rites for the consecration of a church or of a bishop.

¹ *Acta Apostolicæ Sedis*, 1958, L, pp. 630 sqq.

Fr F. Antonelli, O.F.M., Vice-Relator of the Sacred Congregation of Rites, published an article about the *Instructio*¹ in which he remarked that the word "commentator" is not really the most apt of terms, but had been adopted in the *Instructio* because it had passed into common use.

This is probably because the idea of giving a commentary on the Mass first arose on the Continent some thirty years ago when they began to broadcast the Mass. It was found that a succession of chants and Latin prayers (which is all of the Mass that could reach listeners) meant nothing to the millions of the radio audience because they could not see what was going on. All other "events" which were broadcast—sports meetings, pageants and the like—were made intelligible by someone who was on the spot, able to see what was happening, and described what he saw. The audible elements of the events, such as cheering, playing of bands or blowing of whistles, were but a background to the comments of the man at the microphone. He was an intermediary between the audience and the event, and was called the "commentator". Why should not a similar intermediary be used between a radio audience and the Mass? This was done; and the priest at the microphone was likewise called the "commentator". Not only did he describe what he saw, but he took the opportunity of explaining it, thereby spreading Catholic doctrine.

It was found that many practising Catholics who listened to the broadcasts were learning quite a lot from these commentaries, and so the idea was carried a stage further. Why not give helpful explanation to people who were actually attending Mass and yet had much to learn about it? This also was done; so the name "commentator" became applied to the priest in the pulpit who gave the explanations. But after a while it became apparent that this practice was attended by many disadvantages. It was not really helpful to the faithful that a time of worship should be turned into what amounted to a lecture-demonstration. People came to church in order to pray; and if there was an incessant voice ever engaged in giving explanations from beginning to end, then, however interesting these might be, they were not prayer.

¹ *Osservatore Romano*, 2 October 1958.

The whole problem was thought out afresh. It was seen that the task of the commentator (the name had come to stay) was fundamentally different from that of his counterpart in broadcasting. He was in the pulpit not to destroy prayer but to foster it. But the prayer he was to foster was liturgical prayer, that is, community prayer. He should, indeed, help the community to understand the liturgy, but only that they might pray the liturgy. Hence a totally different technique was required.

The first requisite for liturgical prayer (in the fullest sense of the phrase) is to have a community. For the liturgy is itself "the worship which the community of Christ's faithful pays to the Eternal Father".¹ And the mere juxtaposition of a number of individuals who happen to have chosen the same time and place to fulfil a personal obligation does not, of itself, constitute them into a community. They have to become psychologically conscious of their unity, realizing that they are a society, a family, a church. Even if all of them possess and know how to use a missal (a supposition seldom realized), the silent personal reading by each one does nothing to weld them into a community. Very often it does just the contrary, absorbing the individual into his book, from which he becomes unwilling to be drawn in order to watch what is happening, or to pray or sing with his brethren. Yet it is by communal activity such as praying or singing together that the sense of community is most powerfully fostered.

An amorphous gathering, however, is incapable of communal action without some leadership. Someone has to rally their attention and set them in motion. The liturgy itself includes many phrases originally incorporated for this very purpose (*Dominus vobiscum, Oremus, Orate fratres, Sursum corda, Flectamus genua*); but at present they are ineffectual because they produce no reactions among the people. They are regarded (and treated) as if they were on the same level as all the other words spoken at the altar, namely, as prayers addressed to God. What is required is to restore their effectiveness by inducing the people to make the answers or perform the actions implied.

But the people need leadership to achieve even this degree of understanding and collaboration, still more so at other

¹ *Mediator Dei*. C.T.S. Edition, n. 20.

points of the Mass. That is why the new *Instructio* says "The active participation of the faithful can be more easily procured, especially at Holy Mass and some of the more complex liturgical functions, by making use of a commentator." And we are told what he is to do, and how he should do it: "at suitable moments, and in very few words, the commentator explains the meaning of the rites or of the prayers and readings of the celebrant and sacred ministers; and he controls the external participation of the faithful, that is, their responses, prayers and singing".¹

This is quite different from what some people think is meant by a "Mass commentary"; different also from what is occasionally done in this country. One may sometimes find a priest at the altar saying Mass inaudibly, while another priest in the pulpit gives a "running commentary". "You will see," he may say, "that when the priest goes up the steps to the altar he immediately bows down to kiss it. This is because there are relics of some martyrs sealed inside the altar stone—they were put there by the bishop when he consecrated it. The custom of having relics in the altar goes back many centuries, and reminds us of the days when Mass was offered on the tombs of martyrs buried in the catacombs. Now the priest moves over to the Missal, in order to read the Introit. This is a chant sung at High Mass during the time when the priest is coming in procession towards the altar; it gives us the mood of the feast or season. Now he comes back to the middle to say the *Kyrie* which, in early days, used to be a litany . . ." and so it goes on and on and on—a ceaseless stream of words covering up the Introit, *Kyrie*, *Gloria* and Collect. Perhaps the Epistle is read, but after it there is likely to follow a dissertation about the Gradual and the *Mundador*; and when the Gospel has been read the stream of words begins again and goes on without interruption through the Offertory, with descriptions of ancient processions, filling of the chalice, symbolism of the drop of water in the wine, hand-washing and all the rest.

This is utterly wearying, distracting and confusing; the people cannot possibly take it all in, and are in no way led to prayer. It amounts to a hurried and very scrappy kind of lecture

¹ *Instructio*. A.A.S., 1958, L, p. 657.

on the Mass while the Mass itself goes on in the background as if in illustration of the lecture. Such is a "Mass commentary" as sometimes practised in this country—a performance which makes people say "If this is what the liturgical movement promotes, then heaven defend us from the liturgical movement!"

But in fact a commentary of that kind is completely at variance with the ideals of the liturgical movement; it is a travesty of what a Mass commentary ought to be, exemplifying nearly every fault that could be committed.

What, then, are the ideals? These, together with a technique for striving after them, have been worked out on the Continent as the fruit of many years of experience. It is hoped that some account of them here may be of use to those priests who desire to follow the recommendations of the *Instructio* by introducing a commentary at their own Sunday Masses.

In the *Directoire pour la Pastorale de la Messe*, published by the French Hierarchy in 1956, we can find some useful guidance. The announcements ("les monitions") of the commentator, according to the French bishops, are not meant to explain the rites in detail, still less to be speeches filling in gaps in the ceremonies. "They are brief interventions to rally the people's attention, to suggest some interior disposition, to make known the meaning of some prayer or action which is imminent, or to orientate the minds of the faithful before the reading of some scriptural text."¹

After showing that announcements of this kind are based on liturgical tradition, the bishops go on to state that they have a renewed importance in these days, when many Christians are discovering the "atmosphere of living and unanimous prayer which ought to be that of every liturgical assembly; announcements that are well made are a powerful help in the creation of such a spirit because, by their means, the rite becomes full of meaning". Far from being interruptions or distractions, they elucidate the ceremony, drawing the faithful into the prayer of the celebrant. In order to achieve this purpose they have to be

sober, varied, few in number, and of a simple and religious style.

¹ *Directoire pour la Pastorale de la Messe*, n. 85. (Bonne Presse: Editions Fleurus.) A study of the whole document is very rewarding.

Anything haphazard or lacking in dignity must be avoided. Hence the announcements must be written out beforehand, and stereotyped formulae should not be repeated frequently. Such announcements must never be superimposed on the public prayers of the priest. If the commentator is to let the people know the meaning of a prayer, he will limit himself to giving them the gist of it in the form of an invitation which will be inserted between the *Oremus* and the prayer itself.¹

Similar provisions are found in the *Mass Directory* issued by Cardinal van Roey of Malines in July 1957:

The purpose of the commentary is not so much to explain what goes on at the altar as to induce the people to unite themselves with the celebrant, and thus to approach God the Father, through Jesus Christ and with Him and in Him. The commentator leads the people in their responses, and in the collective recitation of the *Gloria*, *Credo*, *Sanctus* and *Agnus Dei*; he gives introductions to some parts of the Proper.

The commentary must fulfil the following conditions:

(1) It will be short, and prepared beforehand by a priest, or at least submitted to a priest for his approval.

(2) The commentary must never cover the voice of the celebrant when he is saying the strictly sacerdotal prayers: Collect, Preface, Postcommunion. For these, the procedure will be as follows: The celebrant having said or sung *Oremus*, is to pause. The commentator reads the invitation to the prayer. The celebrant, after a further silent pause, reads or sings the liturgical text of the prayer. The people reply: *Amen*.

(3) The invitation to these sacerdotal prayers is not an exact translation of the liturgical text, but a short introduction to it. The commentator invites the faithful to unite themselves with the prayer which the priest is about to address to almighty God in the name of all. An example of an invitation before the Collect of the Second Sunday of Advent would be:

'Let us ask God the Father to stir up our hearts in order to prepare the way for His Son.'

An example of an invitation before the preface of the Holy Trinity would be:

¹ Op. cit., nn. 86-90.
Vol. XLIV

'Always and everywhere let us give thanks to God the Father Who, with His Son and the Holy Spirit, is one God, one Lord.'¹

Cardinal Lercaro of Bologna issued a Directory in 1955 concerning the public celebration of Mass; in this we find the same technique, and even an appendix giving condensations of these sacerdotal prayers for use by the commentator.² Regulations by the bishops of Austria and of Germany are much earlier in date, and do not enter into such detail; a study of them,³ however, shows that in general they follow similar methods in the employment of a commentator.

Now let us compare all this with the *Instructio*. After saying that the commentator should be a priest when possible, but may be a layman when no priest is available, the document continues:

96. (c) The explanations and announcements given by the commentator must be prepared in writing beforehand; they should be few and sober, given at suitable times and in a moderate voice; they must never be superimposed on the sacerdotal prayers; in a word, they must be so arranged that they foster, rather than hinder, the piety of the faithful.⁴

This corresponds so closely with modern continental practices that we can feel safe in taking these as models. To follow this course has many advantages, for there is a great wealth of literature available in France, Belgium and Germany describing techniques which have been worked out in detail, done with approval of the Hierarchy and often by members of the Hierarchy themselves. With the aid of such examples it should be easy for us in England to carry out the recommendations of the *Instructio* by using commentators at Mass. For instance, we might take as a guide the particularly clear suggestions of Cardinal van Roey concerning those points of the Mass at which a commentator can most usefully intervene. They are (i) an

¹ *Autour de l'Autel du Seigneur*, pp. 16-17. (Brussels, 1957.)

² *A Messa Figliuoli*. (Bologna, 1955.)

³ *Allgemeine Messordnung für die volkstliturgischen Messfeiern in Oesterreich*, Salzburg, 1948; *Rechlinien zur liturgischen Gestaltung des Pfarrlichen Gottesdienstes*. (Fulda, 1942.)

⁴ *Instructio de Musica sacra et sacra Liturgia*, A.A.S., 1958, L. p. 657.

introduction before the Mass begins, announcing what Mass is about to be celebrated; (ii) an invitation before the Collect; (iii) an introduction to the Epistle; (iv) an introduction to the Offertory; (v) an invitation before the Secret; (vi) an invitation before the Preface, to be inserted between the *Amen* of the Secret and the dialogue of the Preface (this is noted as of special importance); (vii) an intervention to rally the people's attention for the *Amen* which concludes the Canon; (viii) an introduction to the *Pater noster* after the *Amen* which concludes the Canon; (ix) an invitation before the Postcommunion.¹

How would this work out on a given occasion? As an example we might take the Second Sunday after the Epiphany. The commentator would be in his place before Mass. As the priest enters, he would sign to the people to stand; and while the priest arranges the chalice on the altar he might say:

"We are about to celebrate the Mass of the Second Sunday after the Epiphany. The word Epiphany means a manifestation of God among men; an example of this is given in this morning's Gospel which describes how our Lord manifested his divine powers by working his first miracle at Cana. Let us kneel down as the priest genuflects, and prepare ourselves for the Mass."

After the *Oremus* of the Collect:

"May God, who rules both heaven and earth, grant us peace in our times." (Whereupon the priest, preferably after a pause for silent prayer by all, reads out the Latin text of the Collect. At its conclusion all answer *Amen*.) Next the commentator introduces the Epistle:

"St Paul, writing to the Romans, exhorts them to mutual love and helpfulness. A community filled with the spirit he describes is in itself a manifestation of God among men—an Epiphany. St Paul writes: Brethren: the spiritual gifts we have differ . . ." (and he continues reading the Epistle while the celebrant reads it in Latin at the altar). There seems to be no need for any introduction to the Gospel; the commentator just reads out its English translation after the people have made the responses which precede it. Or else, to show the great dignity of the Gospel, it could be left for the priest to read immediately he

¹ *Autour de l'Autel du Seigneur*, pp. 17-18.

has finished the Latin text—that is, before the notices and sermon. After the *Oremus* of the Offertory the commentator might read:

“In a spirit of joy and of praise we are now to prepare our hearts and our gifts to be offered to God in sacrifice.”

After the *Suscipiat* comes the invitation to the Secret:

“The priest asks God to accept our gifts and purify us from our sins.”

When the people have answered *Amen* to the termination of the Secret:

“Let us join in praising and thanking God for revealing to us that in the one Godhead there are three distinct divine Persons, Father, Son and Holy Ghost.”

When the priest is saying the *Per ipsum*:

“Through Christ and with Him and in Him we offer to God all honour and glory.”

After the final *Amen* of the Canon:

“As preparation for Holy Communion we are now privileged to join the priest in saying the prayer which our Lord taught to us.”

After the *Oremus* of the Postcommunion the priest pauses and the commentator reads:

“May God’s power work within us, preparing us for everlasting life.” (Whereupon the priest, preferably after a pause for silent prayer by all, reads out the Latin text of the Postcommunion. At its conclusion all answer *Amen*.)

In addition to these comments and readings the commentator would, of course, give a firm and clear lead to the people in whatever responses are entrusted to them. Comparison of the invitations to the sacerdotal prayers with their Latin originals will show that the need for brevity renders it impossible to present the full richness of their thought. Only one aspect can be chosen from each, others being kept for mention in a different condensation to be used, if desired, the following year. The same applies to the introduction to the Preface; but as this is used more frequently it becomes all the more important to vary the thought chosen for expression, in order that the introduction may not become stereotyped. It should be noted also that the invitations are so phrased that the commentator never directly

addresses almighty God—only the priest may do that. Whatever the commentator says should be addressed to the people.

Few and short though they be, comments such as these can be remarkably effective in rallying the attention of the people, drawing them into the action and prayer of the Mass; they are a real help in turning a mere crowd of individuals into a genuine community, united in thought and prayer and voice and action, intent upon the Holy Sacrifice which they are offering with and through their priest, and through the great High Priest himself.

CLIFFORD HOWELL, S.J.

THE BIBLICAL APOSTOLATE

RECENT years have seen a two-fold revival within the Church—liturgical and biblical. One hears much about the former but little about the latter. Despite the considerable progress in Catholic Scriptural scholarship—notably in France, Belgium and Germany—"the mass of our people remains untouched" (Fr A. Jones in *Life of the Spirit*, July 1956). Nor—apparently—is this true only of those who have not had the benefits of a Catholic education. The writer of a leading article in the *Catholic Herald*, 18 July 1958, suspects that the majority of Catholics have shared his experience, namely that his life, education and upbringing have had no reference to the Bible. "One occasionally hears that the Bible is important, and, failing any means of learning about it, one makes a resolution to start reading it seriously. The result is as likely as not to be disappointment and failure." The Abbot of Downside, in the Summer 1958 number of the *Dublin Review*, asks: "What contribution is English Catholicism making, what contribution has it made, to the general progress of (Scriptural) studies?" He concludes: "The answer must be: practically none."

The mind of the Holy See has been clearly expressed in *Divino Afflante Spiritu*. Speaking of the obligation incumbent upon the faithful, and especially upon priests, to make copious and abundant use of the treasures of Catholic exegesis, the Holy

Father reminds us that "these Divine oracles have been bestowed . . . that they might instruct unto salvation by the faith that is in Christ Jesus" and "that the man of God may be perfect, furnished in every good work" (II Tim. iii, 15-17). "Priests . . . having first studied the sacred pages with earnestness and diligence and assimilated them by prayer and meditation, must zealously display the supernatural riches of the Word of God in sermons, homilies, and exhortations." Bishops are urged to foster and increase veneration for Sacred Scripture among the faithful and to promote among Catholics the knowledge and love of the Sacred Books. They are to favour and assist those pious associations whose object is to circulate copies of the Bible, and especially the Gospels, among the faithful, and to encourage Christian families in the habit of reading them every day.

This emphasis upon the importance of the Scriptures in relation to the Christian life is not new. It is indeed as old as the Church. From the earliest times the latter has sought through the Liturgy to foster in her children a knowledge and love of the Scriptures. "When we explore beneath the surface, we find that the whole liturgic life of Christendom is built on a double foundation, the Bible and the Eucharist. The uttered Word and the living Presence, the holy doctrine and the holy food . . . are the gathering points of devotion wherever Christian worship retains and expresses its real character . . ." (E. Underhill, *Worship*, p. 120). The reading and exposition of the Scriptures formed an integral part of the Liturgy from the earliest times. The primitive Christian worship reflected the pattern of the synagogal cultus, with its readings from the Old Testament, to which was later added the reading of the Gospels and of the Apostolic Letters. The whole was designed to prepare the faithful for the sacramental actions of the Offertory, Consecration, and Communion. Could we not endeavour to restore this ancient practice of Scriptural preaching at Sunday Mass? Is it not the Church's own way of fostering in her children a knowledge and love of the Scriptures?

It is true—as Fr Crichton remarks—that "if the preacher confines himself to the extracts that are read out as epistle and gospel, his discourses will soon become somewhat thin in content" ("Offering the Mass" in *Liturgy*, July 1958). We may well share

Fr Crichton's hope that a wider choice of Scripture readings will soon be made available. Nevertheless the priest who endeavours to *expound* the Epistles and Gospels and not simply to *use* them will find abundant material.

Homiletic preaching of this kind simplifies the task of the preacher. The sermon is already *there*. Our task is to bring whatever resources of Scriptural scholarship we possess to bear on the passage, so as to discover its meaning and relevance. Such preaching, however, demands careful preparation. The following is the advice given by Dr C. K. Barrett in his excellent pamphlet *Biblical Scholarship and Biblical Preaching*: "If you have a good knowledge of biblical languages, you do not attempt to slip through with English translations. If you have not, you are at pains to take the best advice the linguists can give you. But you do not merely look up the lexicons and translations. You turn up the parallels: you use the concordance—the Hebrew and Greek if you can; or failing them, the English. You reconstruct the historical circumstances, you use every tool you have to find out what the words before you mean. And then you make your sermon." A high ideal! But it is surely what the Holy Father means by urging us to study the sacred pages with "earnestness and diligence". The Pope adds that we must "assimilate them by prayer and meditation"—words which recall Walter Hilton's warning: "The secrets of Holy Scripture are locked away and sealed with the signet of God's finger, which is the Holy Spirit, so that none may learn them without His grace and love" (*Ladder of Perfection*, translated by Leo Sherley-Price).

There is no need to confine ourselves to the Epistles and Gospels. The other liturgical texts—Introits, Collects, Graduals . . . —all require exposition. The terse language of many of our earliest and finest Collects requires interpretation if it is to be understood and appreciated by the faithful—and perhaps by ourselves! The psalmody which in ancient times accompanied the beginning of the Mass, the bringing-in of the Gospel, the Offertory and the Communion has dwindled to a mere fragment. What can such fragments mean to the faithful—unless they have some idea of the whole? The further question if and how far these ancient chants can be restored lies outside the

scope of this article. The work of Fr S. Bullough and the Grail fills one with hope.

The following quotation from an Anglican writer well illustrates the function of such preaching in the context of the Liturgy: "The sermon at the Eucharist (should be) an integral part of the whole act of worship, linking on to it, growing out of it and illustrating it, remaining, as it were, within the framework of the liturgical action. (The priest's) teaching thus becomes the spear-head of the service and drives home some lesson associated with the Sunday or the Feast, so that the sermon interprets the Liturgy and the Liturgy reinforces the message of the sermon" (Canon M. R. Newbolt: *The Parish Communion*, quoted in *Theology*, August 1958).

Pius Parsch—the pioneer of the Liturgical Movement in Austria—would have us adopt this practice at *every* public Mass. There is no reason why the Epistle and Gospel should not be read in English at all public Masses—even on weekdays. Nor does the practice of the "Kurzpredigt" or "short sermon", recommended by Fr Parsch, impose an intolerable strain upon the clergy. Examples of such "Kurzpredigten" may be found in Fr Parsch's excellent series *Die Liturgische Predigt*—now fortunately available in English.

Our Evening Service. Here surely we have a valuable opportunity to foster that knowledge and love of the Scriptures, of which the Holy Father speaks. And what a wealth of material is at hand!

We have the life and teaching of our Lord in the Gospels. No need to "work through" a whole Gospel—which might become tedious. But what of the great Gospel themes—the Fatherhood of God, the Person and Work of Christ, the Johannine doctrine of the Spirit and Re-birth, the Kingdom, the Sermon on the Mount, the Lord's Prayer, the Eucharistic Discourse? Unfortunately we still lack a good "Biblical Theology" in English. Those who read German will find abundant material in Meinertz's *Theologie des Neuen Testamentes*.

We have the Pauline letters—Romans on Justification, Colossians on the Person of Christ, Ephesians on the Church, Philippians on the Incarnation, I Corinthians with its teaching on the Eucharist, Marriage, the Love of God, the Resurrection.

We have Hebrews on the Priesthood of Christ and the Johannine letters with their emphasis on personal religion and the love of God.

We have the Old Testament—especially the Psalter, now almost unknown to the faithful. I wonder if my fellow-priests sometimes feel as I do—that we do not *live* in the Psalms. We are so used to saying them in Latin. How refreshing to re-read them in a new version—RSV, the “Jerusalem Bible”, or Guardini’s superb “Deutscher Psalter”!

Then will come the Prophets—Amos, with his emphasis upon the righteousness of God; Hosea, with his insight into the Divine Love; Isaiah, with his conception of the “Suffering Servant”; Jeremiah, with his doctrine of the “New Covenant”; Ezechiel, with his teaching on the Spirit.

Could we not also use this opportunity to introduce the faithful to the patristic writings—Clement of Rome, Ignatius, Polycarp? Has the “Shepherd” lost its significance for us today? The Epistle to Diognetus—which Lightfoot described as the noblest of early Christian writings? But I am digressing.

So far I have attempted to discuss the Biblical Apostolate in the context of public worship. Outside that context, the chief means of fostering the Biblical Apostolate will be the Bible Study Group.

A normal feature of non-Catholic pastoral work, the Bible Study Group, is almost unknown among English Catholics. In Germany the position is better. There—especially in the Rhineland—real efforts have been made to make the Bible Study Group a normal feature of parish life. Priests possessing special qualifications have been appointed by the Hierarchy to assist the pastoral clergy in organizing such groups, and, in general, to promote the Biblical Apostolate in their respective dioceses. Scriptural subjects frequently appear in the programmes of deanery conferences—providing a welcome change from the antics of Bertha and Titius! Conferences and Study Weeks provide both clergy and laity with the opportunity to keep abreast of modern Scriptural research.

The following are a few suggestions which may be of help to priests wishing to establish a Bible Study Group in their parishes. They are culled largely from such books as Werner

Wuerbel's *Bibelarbeit in der Pfarre* and from personal experience of what is being attempted in Germany.

Such meetings will normally be held once a week—preferably not in the church. It would seem desirable to create an informal and homely atmosphere. Each member of the Group should possess his own copy of the Bible—at least the New Testament. Knox is perhaps preferable to Douay.

With regard to the books to be read, many priests will prefer to begin with the Gospels. This was Fr Parsch's method. Taking St Mark as a framework, he used the other Synoptics and St John to supplement the Marcan account. It is perhaps better to treat the Fourth Gospel separately in connexion with the Johannine letters. There is much to be said for beginning with Acts. It is easy to read, and provides a valuable framework for the Pauline letters. It will be found useful to have a large wall map for St Paul's journeys, also good photographs or slides. The Grollenberg Bible Atlas is a useful tool, and contains magnificent photographs. Duplicated lists of passages to be studied each week, with questions for discussion, might be supplied to members. Titles of useful books might be included, provided they are easily obtainable, for example, from the Group library. Some priests may prefer to take Scriptural themes, e.g. our Lord's teaching on Prayer, rather than set books. The best method can be found only by experiment.

With regard to books which may be found useful in preparing such meetings, each priest will have his own favourites. Large and detailed commentaries, e.g. I.C.C. and Macmillan's, will hardly be necessary. For normal purposes the *Catholic Commentary* will be found adequate. A *Synopsis of the First Three Gospels* is almost indispensable. Huck's *Synopsis* on the Greek text and Thompson's on the RV text are the standard works; a more recent *Synopsis* on the RSV text is also obtainable. A. Barr's *A Diagram of Synoptic Relationships*, published by T. & T. Clark, is invaluable. For the Apostolic letters, Fr S. Bullough's *St Paul and the Apostolic Writings* can be recommended, especially if used with J. W. C. Wand's *The New Testament Letters*. The latter is a valuable guide to the argument of the Epistles. H. F. Mathews' *According to St Paul* and C. J. Stranks' *The Travels and Letters of St Paul* are both useful and cheap. Fresh light can often

be thrown on a difficult passage by comparing translations—Knox, say, with rsv, Rieu or Philipps. Airmen have been found to enjoy Philipps on Philemon—especially the bit about becoming a father while under lock and key! No priest who reads French will be without the “Jerusalem Bible”. For “background” material on the New Testament it would be hard to improve upon Célestin Charlier’s *La Lecture Chrétienne de la Bible*, now available in English under the title *The Christian Approach to the Bible*. For the ordinary reader, Abbé Poelman’s *How to read the Bible* and *A Guide to the Bible* by the Benedictines of Maredsous are perhaps the best Catholic introductions available. The priest who desires a brief and competent survey of the work of non-Catholic scholars during the last half century will find it in A. M. Hunter’s *Interpreting the New Testament*. The only thoroughly up-to-date Introduction to the New Testament by a Catholic writer appears to be A. Wickenhauser’s *Einleitung in das Neue Testament*. But how good it is! I have omitted to mention a series of popular commentaries designed for the non-specialist reader by W. Barclay. These have the merit of showing how the study of the New Testament can be made interesting.

Two final points.

Our churches are full of sacred objects such as statues and reliquaries. Yet the faithful who visit our churches will rarely find a copy of the Scriptures available for their use. Here and there—up and down the country—one finds churches which have adopted this practice, but the custom is not widespread. A small table, neatly arranged as befits the “Word of God”, perhaps a small notice, framed, with a quotation from the Holy Father’s Encyclical urging the faithful to read the Scriptures or a verse from the Psalter, e.g. Ps. cxviii, verse 105, is all that is required. Would it not serve to remind the faithful and the non-Catholic visitor of the Church’s reverence for the “Word of God”?

Our church bookstalls. Here surely the Bible should hold the place of honour. Yet how often we display literature on every conceivable topic from Spiritualism to Our Lady of Fatima, and one looks in vain for a copy of the Scriptures. We have our 6s. edition of Douay, our cheap editions of Knox, the excellent translations by C. H. Rieu in Penguin Classics: all these could

be displayed, together with simple introductory books such as those already mentioned in this paper.

There are many other aspects of the Biblical Apostolate—the problem of the Scriptural formation of our future priests and teachers, the teaching of Scripture in our schools and colleges, the encouragement of higher studies in this field among clergy and laity, the restoration of the use of the Psalter in public worship. It is the writer's hope that this short paper by a non-specialist may lead to further and more fruitful discussion.

R. W. CATTERALL

THE PARISH AND THE FOREIGN MISSIONS

MORE like an English summer" is the usual comment when Cardinal Newman's sermon on the Second Spring of English Catholicism is mentioned. At first sight, this view might seem to be justified. English Catholics are still in the minority and not apparently having much effect on the life of a nation which over the last century has progressively become more godless and materialistic. Was Newman, then, less of a prophet than his reputation and writings would make appear? Or did some obstacle come in the way of what he felt was inevitable once the Hierarchy was re-established in England?

If Newman was the visionary, Cardinal Manning, his contemporary, was the strategist and tactician. Together they might have made the Second Spring an actuality; but since they did not, it would appear that the lines on which the battle for England's soul was fought from that time to this have somewhere taken a wrong direction. Or, might we say, that the lines were never sufficiently grasped and have ever since been buried in the archives waiting for a deeper appraisal and recognition?

There are grounds for thinking so, because deeply hidden beneath the vast efforts which have been made by both English clergy and laity for the Catholic cause in England over the last century has been a constantly nagging, insistent voice of conscience which today can be heard above all other demands.

Cardinal Manning himself recognized it and was not slow to give it primacy of place. Despite the ever-growing needs of the Catholic body of the nineteenth century—churches, schools, orphanages, organizations—he made it quite clear that the first, overriding obligation of English Catholics was not to themselves but to the foreign missions. For him to have recognized that the most effective way to bring about the conversion of England was by way of the Missions was, considering the times and the situation, no less than a mark of genius.

A study of the policies of his successors in the See of Westminster shows that each was aware that the foreign missionary apostolate had something of great value to give to English Catholic life, and that if the seed of this apostolic love were carefully watered and cultivated it would in time compensate for the apostasy of the laity of the sixteenth century. Today when it is clearly recognized that the hinge on which the universal apostolate of the Church will hang in the balance for some time to come is the work of putting the peoples of the under-developed countries on their feet (cf. "The Responsibilities of the Laity Today in Anglo-Saxon Countries", a paper read at the World Congress for the Lay Apostolate, 1957, by Lance Wright), the position England holds in Africa and Asia eminently fits English Catholics for a key-role in the immense work of racial co-operation. The Catholics of England have in our times received a challenge seldom given to any nation or people in the history of the Church, one if answered would re-vitalize Catholic life at home and possibly make this century the greatest in the history of Christianity.

Our great concern in the West [writes Lance Wright] is how to form a new ideal of lay life; of a life which will unmistakably be a life of sacrifice, but which will equally be a life spent in the world, using the liberties proper to a life in the world. Because of the failure to launch such an ideal our people are compelled to model themselves on those they see about them. Each year our schools turn out a fresh harvest of school-leavers full of generosity and enthusiasm and we know that these qualities are going to run to waste. If only, we feel, that they could have a genuine experience of Christian life before it is too late. One could conceive of a vast effort by the Catholics of the old industrialized

countries to put their experience and their technical skills at the service of those nations which are just entering the modern world. Of it becoming almost the normal thing for Catholic young men and women to spend the first two years after completing their professional training by practising their skills in the Missions. If really large numbers were to do something like this, how much easier it would be for people to see the reality of the Church and how greatly would our concept of the layman's life be enriched. Asia and Africa offer supreme opportunities for re-Christianizing the life of the laity in Europe and North America.

Recently one has read of how, when three young Belgian workers were killed in an air crash while on their way to join a team of lay apostles in Africa, twenty other young men in Belgium volunteered immediately to take their places. Is it criticizing too harshly English Catholic life and education by mentioning that such apostolic zeal could not, at its present stage of development, find any parallel among our Catholic youth? There are isolated English Catholic young men who have given up their homes and work to live among the African youth, Kevin Muir of the Y.C.W. for one, but as demands for others increase day by day, there is scarcely any response. When, for example, ten non-British Europeans are refused visas to enter India to work in the lay apostolate and it is known that these visas will be given only to people of British nationality, vital work for the Church is left undone because ten young British Catholics are not available. They would be available, not in their tens but in their hundreds, if vital stages in their maturation as Catholic Christians had not been left out, and if a foreign missionary conscience had in the process become a natural part of their Catholic spirituality.

Why, we might ask therefore, have the directives and intentions of the Catholic Hierarchy over the last century never been sufficiently followed by the English Catholic community. Perhaps the reasons are as much psychological as theological. The Englishman (and the English Catholic has as yet never been able to fuse his Englishness with his Catholicism) is usually a victim of the "water-tight compartment" mind. He also believes that man-made organization is a cure for all organic ills and

tends to forget that the cause and effect of most organization is to build a barrier between oneself and the rest of the world. Both traits are endemic in English Catholic life as the history of the Catholic Schools Question in England shows. Only in our own time are we recognizing that the Catholic school is subordinate to the Christian community, and that its primary importance is not to defend the rights of parents or children but to keep alive the ideal of Christian education in a secularized society.

But if there are psychological reasons for explaining the absence of a vital dimension in English Catholic life, it is rather with the priest as the educator of consciences that one will find the deeper underlying cause of a lack of a missionary consciousness in English Catholics. This lack of a sense of mission, recognizable not only in irresponsibility for the Missions but also in the ineffectiveness of the vast majority of good practising Catholics in their own national life, must inevitably be traced to the type of formation or lack of proper formation given to the laity by its priests.

To say this does not necessarily mean that the vast majority of priests will agree. Indeed, before one can analyse the lack of a missionary conscience, one has to face the fact that for many this lack is not usually accepted as a lack, or if a lack, of little consequence in the making of the Church in England. Very few treat the foreign missions as anything other than a work of supererogation, of little consequence in the running of a parish or Catholic organization. Fewer would associate the indifference, the misguided zeal, the lapsation, the resistance to the supernatural we meet all over the parish, let alone the lack of unity in marriage and the breakdown in family life, with the absence of a foreign missionary conscience in the people.

There are, of course, individual priests who have discovered after long periods of trial and error that a parish grows and flourishes the more foreign missionary the parishioners become: some, indeed, who have found the foreign missions more financially successful than football pools; but these are so rare that their individual witness can be regarded as non-existent.

The question really to be answered is who is right: the priest who is benevolently neutral to the foreign missions or the one who makes this apostolate an integral part of his parish administration?

A common ground for a discussion on this point is, as it can only be, the origin and end of all parish life: the individual person living in community. The parish exists to bring the life of God to all within its boundaries. The erection of churches, schools, etc., the forming of societies and organizations, the administration of the sacraments, the celebration of Mass, the preaching of the Gospel, have only one end: to enable every person for whom the parish priest is responsible to begin living a new mode of existence—the divine.

Can, therefore, they live such a life without a foreign missionary conscience? To answer this question, we need to dig still further and examine with some science and precision the type of spirituality the diocesan clergy must aim at giving their flocks. And to do this, it is first of all necessary to find out, with as much exactitude, what is the spirituality the diocesan clergy themselves aspire to.

It is commonly accepted nowadays that the first and principal means of the sanctification of the diocesan priest is his apostolate.¹ Like the bishop, whose assistant he is, the purpose of his life, i.e. his mission, is to serve a Christian community. It is by imitating what he does that the diocesan priest sanctifies himself. He becomes another Christ by entering into the mission of Christ. "As the Father has sent me, I also send you." "Christ who has come not to be served but to serve." "Feed my lambs, feed my sheep." "Ordained for men in the things that appertain to God"—these are some of the many quotations from Scripture which Pius XII used to illustrate his main points in *Menti Nostrae* his exhortation to the Catholic clergy. They show the intimacy existing between the normal run of parish life and the interior spiritual life of the parish clergy.

If we now examine the service the diocesan priest gives to the Christian community of the parish, it will be seen that, though the structure of the spirituality of the diocesan priest remains a constant, this is not so of its development. As the apostolate of the laity extends and increases in nature and scope, so, too, does that of the clergy responsible for their formation. His spirituality, therefore, though tied in principle to his

¹ See "The Priest—the Apostolate—the Spiritual Life", by Francis J. Ripley, *THE CLERGY REVIEW*, February 1950, pp. 81-91.

mission, is constantly adapting itself to the needs of his people and, accordingly, to the needs of the Church of whom the laity are living cells.

The distinction between structure and development in Christian teaching, life and practice, has come into the open very much of late and needs to be emphasized. To understand the new stress the Church is placing on her mystery of adaptation, one would need to trace over the last fifty years the evolution of a new ecclesiology, no longer based on an organizational or ideological but on an organic interpretation of catholicity. The importance it has for clergy and laity alike is that the ideal of membership of the Church has been considerably enhanced.

The normal Catholic Christian can no longer be defined as one who belongs to the organization of the Church or who accepts wholeheartedly all that the Church teaches. He is one who lives and acts as an organic part of the Church, who is, as Pius XII said, the Church. This is the purport of the double liturgical-lay apostolic movement today. To see what it means in practice, one needs to follow the development which has taken place in the Christian teaching on vocation.

We see nowadays that far from being a kind of supernatural lottery, a divine calling or vocation is the lot of every human being. Because one has been personally created by a personal God, every human person has not only a unique, personal but a unique historical value. The advantage Christian education has over all other systems is that it is able to take in the whole sweep of human history from the first moment of Creation to the time of the Second Coming of Christ and to place every individual at exactly the right spot where he is destined to play his unique, irreplaceable, invaluable part in the fulfilment of God's plan for mankind. In this plan no one is expendable: everyone is a most valuable someone.

On this sense of vocation is built the organic role every Christian plays in the life of the Church. The Church also entered history.

She knows that her mission, although by its proper nature and aims belonging to the religious or moral spheres and taking place in the life beyond and in eternity, nevertheless reaches into

the very heart of human history. Always and everywhere, by unceasingly adapting herself to circumstances of time and place, she seeks to mould, in accordance with the law of Christ, the individual person, and, as far as possible, all individuals, so that, by so doing, she builds the moral foundations of life in society. (Pope Pius XII to the 10th International Congress of Historical Sciences, 7.9.55: *Catholic Documents*, XX.)

For the Church to fulfil her mission in human history as the vital, organic principle of unity in contemporary society, she is dependent on all her members being brought to a recognition of their unique vocation and to a discovery of what exactly is their individual contribution to the life of the Church and of the world. "Kings bring their glory and nations their treasures." (Book of Psalms.)

To reveal to each individual member of the Church a sense of their *proper* vocation is the main apostolic task of the priest. His work is not merely to see that his parishioners keep the regulations of the Church and know the doctrines of the Church, it is to ensure that through the normal process of maturation, they fulfil themselves as living members of the Church. Like any educator, he needs to recognize the original elements in each one of his parishioners, to reverence every individual as someone unique in himself, and to help each to fulfil the divine ambition infused into each at birth and baptism. If he is successful in this divine work, he will succeed in giving them a spirituality which is genuinely Catholic, i.e. organic and missionary. In the process his own spirituality becomes also less individualistic and more Catholic.

Perhaps we can now better answer whether a love of the foreign missionary apostolate is something essential in the apostolate, and therefore in the spirituality, of the diocesan priest. If his mission is to serve the community of persons, then this service of education or nourishment cannot fall short of eventually bringing each person to a full, living membership of the Church—which means a total involvement in her total apostolate.

To restrict the apostolic action of his parishioners to the confines of the parish or nation is to deny them the exercise of a love which is the essence of their new mode of existence as members of the Church. By rights they should be bringing to

their parish a love which is the love of the whole Church: in its place they love it with a love turned in on itself. No parish can survive such treatment, nor can its members. They are left with a spirituality which, because less than that of a member of the Church, condemns them to immaturity and mediocrity in the life of the parish.

On a national scale, the extent of this spiritual immaturity becomes a menace. The Church becomes continually misrepresented as a self-enclosed group active only in the interests of sectarian advantage or ecclesiastical privilege, as a worldwide organization continually seeking new victims to increase her power, as a powerful ideology preaching a vague anti-Communism. Her essential work of animation in an already-existing society lacks fire because her members, deprived of a total view of the Church, cannot bring to the organic life of the Church an action which is effective (in assimilating, raising up and restoring back in unity with God every human person and value in the parish) only because it shares with the Church her divine mode of operation.

If today, then, in England we feel that the mature lay apostolate has got off to a late start, that despite all the encouraging returns in the annual stocktaking of the Church we are in much the same position as we were a century ago, that Papal directives to the laity to come to the assistance of the Missions are unheeded and unanswered, an examination at depth into the state of English Catholicism might show that its weakness is in the last analysis that of starvation due to cutting ourselves away from the only life-line which would have brought us into the full life of the Church—her foreign missionary apostolate, the source of her continual fertility and growth. The Second Spring will come not through increases in numbers, better techniques or more efficient organization, but through men and women of faith who have been given by the diocesan clergy a spirituality consistent with their mission in the Church, a genuinely Catholic, i.e. missionary spirituality.

J. FOSTER

QUESTIONS AND ANSWERS

EXACTITUDE IN RECKONING EUCHARISTIC FAST

A diabetic has been instructed by his doctor to take solid food at 9 a.m., 12 a.m., 3 p.m., etc., and to keep strictly to these times. He lives a long way from church and his only opportunity of communicating occurs at about 11.30 a.m. on Sunday mornings at a nearby Mass-centre. May he use this opportunity, if he has had a meal at 9 a.m.? (F. J. L.)

REPLY

Sacram Communionem: "Tempus ieiunii eucharistici servandi a sacerdotibus ante Missam et a christifidelibus ante sacram Communionem, horis sive antemeridianis sive postmeridianis, limitatur ad tres horas quoad cibum solidum et potum alcoholicum, ad unam autem horam quoad potum non-alcoholicum: aquae sumptione ieiunium non frangitur."

Commenting on *Sacram Communionem* shortly after its promulgation, we gave it as our opinion that "the three-hour and one-hour periods of the fast must be observed with the same exactitude as the old fast from midnight, and *sub gravi*".¹ The ecclesiastical reviews have been sparing in casuistry on the new and simplified discipline, perhaps because the commentators feel that we had our fill of it in connexion with *Christus Dominus*; but, in such commentaries as have come our way, we have not so far observed any tendency to regard approximate reckonings of the prescribed periods as lawful. According to a round-up of opinion made by Fr J. R. Connery, S.J., in December 1957,² "only Regatillo suggests the possibility of a moral estimate of the one- and three-hour limits". The authoritative Fr Hurth, S.J., considers that "the reckoning of the hours must be made with mathematical accuracy",³ and we have found the same

¹ THE CLERGY REVIEW, June 1957, p. 327.

² *Theological Studies*, December 1957, p. 585.

³ *Periodica*, 15 June 1957, p. 233.

view re-affirmed in the latest commentary to hand.¹

It is not for the private commentator to stretch the law so as to make provision for hard cases, however deserving of sympathetic consideration they may be. His only to interpret the mind of the legislator as expressed in the wording of the law. Now, to judge from the analogy of the old law and the interpretation given to the hour interval of *Christus Dominus*,² we have, at the moment, no positive and probable ground for supposing that the legislator meant the three-hour and one-hour periods of the new discipline to be understood in any but the literal meaning of the words. The text is unelastic and, as we have seen, not even the commentators have tried to stretch it, or, at least, not enough for their opinion to have extrinsic probability. Nor is the reason far to seek. Given the general human tendency to stretch inches into ell, elasticity in reckoning must inevitably lead to casuistical abuses. Moreover, once the exact line were abandoned, there would be no clear criterion by which any other could be drawn as final. If two and a half hours could count as three for our unfortunate diabetic, why not two?

In the case under consideration, we suggest that a solution can be found in a more elastic interpretation of the doctor's orders. It is difficult to believe that a minor divergence from them, once a week, could be of any consequence. Alternatively, perhaps, the diabetic could take his 9 a.m. meal in liquid form, e.g. raw eggs beaten up in milk, and thereby reconcile the periodicity of his regime with the requirements of the fasting law.

CONSUMMATION OF MARRIAGE—"ACTUS HUMANUS" REQUIRED?

In an article in *Monitor Ecclesiasticus*, 1957, LXXXII, 4, pp. 631 ff., J. Marcone proves to my satisfaction that, notwithstanding the interpretation placed by other commentators on the Holy Office decision of 2 February 1949, marriage can be

¹ T. Goffi, in *La Rivista del Clero Italiano*, August 1958, p. 459.

² Cf. Mahoney, *THE CLERGY REVIEW*, March 1954, p. 172; *L'Ami du clergé*, 2 December 1954, p. 718; Connell, *The American Ecclesiastical Review*, January 1956, p. 37.

consummated only by an *actus humanus*, because a juridical act involving juridical effects requires awareness and voluntariness on both sides. Is Marcone's opinion new in canon Law? (Studens.)

REPLY

Canon 1015, §1: "*Matrimonium baptizatorum validum dicitur . . . ratum et consummatum, si inter coniuges locum habuerit coniugalibus actus, ad quem natura sua ordinatur contractus matrimonialis et quo coniuges fiunt una caro.*"

Holy Office, private reply, 2 February 1949: "An matrimonium haberi debeat inconsummatum, si essentialia elementa copulae posita sint a coniuge, qui ad unionem sexualem non pervenit nisi adhibitis mediis aphrodisiacis, rationis usum actu intercipientibus? R. Negative."¹

Marcone's opinion is not new, except in its particular context and in some of the arguments he advances in its defence. It was defended long ago in connexion with a decretal of Alexander III (A.D. 1180), whereby a bride could enter religion within the two months following the wedding, if it had not yet been consummated, and, once she had taken the habit, the groom regained his freedom to contract a fresh marriage.² This decretal influenced the response of some authors to the question whether a marriage was consummated by an enforced act of intercourse. Most held that it was, because thereby the spouses became none the less one flesh.³ A few, however, in their anxiety to protect the bride's canonical right, held, not altogether consistently, that intercourse forced upon her during the first two months, before she had decided whether or not to use her option, neither deprived her of her right (most were prepared to concede this), nor even consummated the marriage. Reiffenstuel defended this position with the following argument: "*quia matrimonium consummatum repraesentat unionem Christi cum Ecclesia, et sortitur Iure Divino indissolubilitatem,*

¹ *Periodica*, 1949, XXXVIII, p. 220; *Ephemerides Iuris Canonici*, 1948, IV, p. 470.

² c. 7, X, *de conversione coniugatorum*, III, 32.

³ For a list of names and references, cf. Staffa, in *Apollinaris*, 1955, XXVIII, 3-4, p. 391.

ergo per eam solam copulam consummatur, quae potest hanc unionem repraesentare; cum omne quod est alterius signum, debeat illi esse simile, sed talis est sola copula voluntaria, cum unio Christi voluntaria fuerit".¹ Sanchez, however, had already anticipated this difficulty with the answer that the defect of symbolism in enforced *prima copula* was one of manner rather than substance.² Since most subsequent commentators were satisfied with this answer, the common doctrine of the ancients has remained the common doctrine of the moderns. Cappello expresses it thus: "Consummatio matrimonii postulat tantum factum externum perfectae copulae naturalis, sive haec fiat per actum humanum sive alio modo, sive libere et scienter ponatur, sive coacte et inadvertenter, sive iuste sive iniuste."³

In the space available, we cannot attempt to deal adequately with the long series of arguments advanced by Marcone in defence of his thesis that marriage can be consummated only by an *actus humanus*. A detailed refutation has, in any case, already been attempted by A. del Corpo, Defender of the Bond in the Rotal case which led to the above-quoted decision of the Holy Office.⁴ We would suggest, however, that the latter tends to exaggerate the import of the Holy Office decision in his rhetorical question: "nonne tenuit Sacra Congregatio aper-tissimis verbis matrimonium consummari 'si elementa substantialia copulae posita sint a coniuge', utrum advertenter vel inadvertenter minime interest?"⁵ Marcone was surely justified in stressing the fact that, in the particular case which the Congregation declared to involve consummation, the husband's use of reason was assumed to be precluded only at the time of intercourse, and that the act itself was a *voluntarium virtuale*, since its cause had been voluntarily placed, in a previous human act, with full advertence to its intended effect. All that can be concluded from the decision, therefore, in regard to the necessity of advertence, is that actual advertence at the moment of *prima copula* is not required for consummation. This, however, is far

¹ *Ius Canonicum Universum*, III, tit. XXXII, n. 7.

² *De Sancto Matrimonii Sacramento*, II, disp. XXII, n. 4.

³ *De Sacramentis*, V, 1950, n. 383. Cf. also Wernz-Vidal, *Ius Canonicum*, V, n. 22; De Smet, *De Sponsalibus et Matrimonio*, n. 157.

⁴ *Monitor Ecclesiasticus*, 1958, LXXXIII, 2, pp. 303 ff.

⁵ Loc. cit., p. 312.

from being equivalent to saying that a human act is not required. Thus, all agree that advertence at the moment of consecrating is not necessary to the valid consecration of the sacred species in the Mass, and yet a human act which perseveres in its efficacy as a *voluntarium virtuale* is certainly required. In our opinion, therefore, the Holy Office decision cannot be quoted as clinching the argument in either sense. If the Congregation had intended to settle the general question, it would not have limited its decision to causes "*rationis usum actu intercipientibus*"; nor, in all probability, would it have issued it in a private reply.

On the other hand, Marcone's claim that consummation can only be effected by a juridical act, and therefore by a human act, appears to us to beg the question. The common doctrine is precisely that consummation is a juridical effect, rather than a juridical act, and that this effect is produced substantially, though not necessarily in lawful manner, by the mere physical performance of the conjugal act. Certain it is that, in non-consummation cases, the object of the court is to discover the physical facts rather than the state of mind of the parties. Admittedly, if it should discover that consummation has been achieved only by the use of drugs which induce a *grave and lasting* mental derangement, the Supreme Pontiff, to whom the final decision is reserved, might discount the physical fact of consummation; that, however, would not be because of the defect of a human act, but because the means used to achieve the end were gravely unlawful, and "*quae contra ius fiunt, debent utique pro non infectis haberi*".¹

PROOF OF FREEDOM FROM "LIGAMEN"

Titius, a baptized non-Catholic, contracted a civil marriage with Bertha, a non-Catholic divorcee. There were no children from this marriage and it was eventually dissolved by a civil decree. Titius now wants to marry a Catholic in the Catholic church. What procedure is necessary in order to establish his freedom to do so? (W.)

¹ *Regulae Iuris*, n. LXIV.

REPLY

Canon 1069, §2: "Quamvis prius matrimonium sit irritum aut solummodo qualibet ex causa, non licet aliud contrahere, antequam de prioris nullitate aut solutione legitime et certo constiterit."

Canon 1990: "Cum ex certo et authentico documento, quod nulli contradictioni vel exceptioni obnoxium sit, constiterit de existentia impedimenti . . . ligaminis, . . . praetermissis solemnitatibus hucusque recensitis, poterit Ordinarius, citatis partibus, matrimonii nullitatem declarare, cum interventu tamen defensoris vinculi."

If the previous marriage contracted by Bertha was valid and had not been dissolved by death, use of the Pauline privilege, or papal dispensation in favour of the faith, when she attempted marriage with Titius, it is certain that this second contract was null and void, in the eyes of God, by reason of the divine impediment of *ligamen*, and therefore that there is no such impediment to the proposed Catholic marriage of Titius. But, theologically certain though this conclusion is, the law of the Church requires that the premisses on which it is based be established "legitimately and certainly". To establish them "legitimately", a judicial process is always required. In cases of this kind, however, the summary judicial process of canon 1990 should normally suffice.

In order to initiate it, Titius must submit a plea to the Ordinary impugning the validity of his marriage to Bertha on the ground of the undissolved bond of her previous marriage. Normally, as a non-Catholic, he is juridically incapable of presenting a plea of nullity in the Church courts, without previous leave of the Holy Office;¹ but, according to a commonly received interpretation which we consider probable enough to be lawfully followed in practice, this estoppel does not apply to the summary process of canon 1990.²

¹ *S. Off.*, 27 January 1928; *A.A.S.*, 1928, XX, p. 75.

² Cf. private reply of Holy Office, 20 April 1931, in Bouscaren, *Digest*, II, p. 552; Gasparri, *De Matrimonio* (1932), II, n. 1260; Mahoney, *THE CLERGY REVIEW*, December 1953, p. 748; Regatillo, *Interpretatio et Iurisprudentia* (1949), n. 753; Beste, *Introductio in Codicem* (1956), p. 923; Lega-Bartocetti, *Comment. in Iudicia Eccl.*, III, p. 89*.

If the Ordinary accepts the plea, he will require the production of certain and authentic documentary evidence establishing the fact of the previously contracted marriage of Bertha, and proof that it had not been dissolved, in the eyes of God, when she attempted marriage with Titius. He will also initiate an enquiry into the baptism (if any) of the parties to the first marriage, in order to satisfy himself that it was not invalid by defect of form on the part of either. But, once it is established that the alleged marriage was in fact contracted in a form valid for both parties, it enjoys the *favor iuris* of canon 1014 and must therefore be presumed to have been validly contracted, unless and until the contrary is proved. There is therefore no need for the judicial investigation of other possible causes of invalidity, unless the Defender of the Bond, whose intervention in defence of the second marriage is required, can produce positive and probable grounds for supposing that one or other such cause did in fact operate. This, of course, does not mean that the Defender cannot, or need not seek further information on possible causes of nullity, such as consanguinity, etc., in order to evaluate the grounds for doubt. But if, after adequate information has been collected about the first marriage, he can suggest nothing more than hypothetical grounds of nullity for which he has no positive and probable evidence, e.g. that the consent of the parties *may* have been internally defective, the Ordinary is justified in ignoring them and proceeding to declare the marriage of Titius and Bertha null and void by reason of the impediment of *ligamen* on her part. Before doing so, he must summon the parties, certainly for the lawfulness and more probably for the validity of the sentence; but any adequate notification suffices, and if, as may well happen, Bertha fails to respond, he can proceed with the sentence. Canon 1991 does not require the Defender of the Bond to appeal against the sentence, unless he "prudently" thinks the impediment to be not certain, i.e. has what he believes to be positive and probable ground for that opinion.

Should a positive and probable doubt be raised against the validity of the first marriage, one which cannot be dispelled with moral certainty by unexceptionable documentary evidence, it must first be investigated in a formal process by a collegiate

tribunal. So, for example, if it emerges that Bertha's first husband died after her marriage to Titius, but before her final separation from him, a formal trial may be necessary to determine whether or not she and Titius convalidated their union by renewing their matrimonial consent with awareness of its previous nullity. But, whatever the doubt, if the tribunal fails to solve it, the favour of the law remains with the first marriage, and therefore the second must be declared invalid.¹

SACRAMENTAL PENANCES AND WORKS OF PRECEPT

If a penitent has been given the hearing of a Mass as a penance, does he satisfy his sacramental obligation the first time he hears Mass, even if it happens to be a Mass of precept and he is not thinking about his penance? (O.)

REPLY

Though there was at one time some dispute on the point, it is nowadays generally agreed among authors, following St Alphonsus,² that a confessor *can* impose an already obligatory work as a sacramental penance, and that it may even be a prudent way of tempering a grave penance to the frailty of a particular penitent.³ The reason given by St Alphonsus is: "quia opus illud iam praeceptum, cum sit satisfactorium, bene potest per claves elevari ad meritum etiam satisfactionis sacramentalis". On the other hand, it is likewise agreed that this is the exception rather than the rule, and that a confessor must be presumed to have imposed a work of supererogation, unless he makes the contrary clear.⁴ Since, in the case under discussion, he apparently did not make the contrary clear, the conclusion must be that the penitent does not fulfil the penance imposed

¹ Code Commission, 26 June 1947; *A.A.S.*, 1947, XXXIX, p. 373.

² *Theol. Mor.*, II, n. 513.

³ Cf. Noldin-Schmitt, *Summa T.M.*, III, n. 306, 2. Genicot-Gortebecke, *Inst. T.M.*, II, n. 280, seems to prefer the coupling of a light penance with a work of grave obligation.

⁴ St Alphonsus, loc. cit.; Noldin-Schmitt, loc. cit.; Piscetta-Gennaro, *T.M.*, V, n. 926; Regatillo-Zalba, *Summa T.M.*, III, n. 455.

by merely hearing a Mass on a day of precept, if it is the only Mass he hears that day.

Even if the confessor had made it clear that a Mass of precept would suffice, it is disputed whether such a Mass, heard in fulfilment of the precept and without thought of the penance, satisfies the sacramental obligation. Some regard it as more probable that the enjoined work must be done with the intention of fulfilling the sacramental obligation. Fanfani, for example, argues that, since good works can be directed to various ends, it requires at least an implicit intention on the part of the agent in order to direct a particular work to the end of sacramental penance, namely, the remission of the temporal punishment due to sins remitted; and that satisfaction, as an integral part of the sacrament, must be connected with it at least by intention.¹ He admits, however, that, when a penitent does the work imposed by the confessor, without positively directing it to some other end, it can reasonably be regarded as directed to the fulfilment of his penance by the intention which he formed when he accepted it, or at least by the general intention which everyone is presumed to have, of first fulfilling obligations by works done, unless a specific intention to the contrary is formulated. In practice, therefore, he would seem to agree with those theologians who simply declare that no express intention of fulfilling a penance, is required, provided that the prescribed work is actually done.² But it must be done according to the expressed or reasonably presumed mind of the confessor.

L. L. McR.

ROMAN DOCUMENTS

A MUTILATED LITURGICAL TEXT

SUPREMA SACRA CONGREGATIO S. OFFICII

MONITUM (*A.A.S.*, 1958, L, p. 536).

Supremae huic Sacrae Congregationi compertum est in translatione quadam in vulgarem sermonem Novi Ordinis Maioris Hebdomadae omissa esse verba "Mysterium Fidei" in forma con-

¹ *Manuale T.M.*, V, n. 316, D.

² Vermeersch, *T.M.*, III, n. 601, 3; Regatillo-Zalba, loc. cit.

secrationis Calicis. Insuper relatum est quosdam Sacerdotes eadem verba in ipsa Missa celebranda omittere.

Quare haec Suprema Congregatio monet nefas esse in rem tam sanctam immutationes inducere et editiones librorum liturgicorum mutilare vel interpolare (cfr. can. 1399, 10°).

Curent igitur Episcopi, ad mentem Communionis S. Officii diei xiv Februarii MCMLVIII, ut praescripta sacrorum canonum de cultu divino stricte servantur atque sedulo advigilent ne quis audeat immutationem vel minimam in materiam et formam Sacramentorum inducere.

Datum Roma, ex Aedibus S. Officii, die xxiv Iulii mensis anno MCMLVIII.

Arcturus De Jorio, *Notarius*

THE STUDY OF LATIN

SACRA CONGREGATIO DE SEMINARIIS ET STUDIORUM UNIVERSITATIBUS

EPISTULA

AD EXCELLENTISSIMOS LOCORUM ORDINARIOS DE LATINA LINGUA RITE
EXCOLEND A (A.A.S., 1958, L, p. 292).

Excellentissime Domine,

Latinam excolere linguam eandemque diligere sacrorum alumni per saeculorum decursum iustis probatisque institutis edocti sunt. Minime enim Te praeterire censemus—utpote sacrae tuae iuventae rectam educationem pro viribus prosequentem—quantopere instant Ecclesiae praecepta, ut ad Sacerdotium contententes cum generatim humanis litteris tum praesertim Latino sermone sedulo imbuantur. Probe enim novimus hanc linguam esse Sacerdotis insigniter propriam, qua is uti iubetur cum Sacra exsequitur Christi vicem gerens apud Deum; non est dubium igitur quin ipsius muneris gratia ille non modo huius sermonis gnarus esse debeat, verum etiam peritus quam qui maxime.

At nostra aetate vulgata est opinio viros ecclesiasticos haud ita optimis artibus esse eruditos, quibus decessores anteactis temporibus omnium aestimationem sibi comparabant; quin etiam saepe ac passim dici audimus non deesse sacerdotes sacris ordinibus recenter

auctos, qui, ad Latinam linguam quod attinet, tanta inscitia laborant, ut eam non modo expedite loqui aut scribere inoffensis grammaticae legibus, sed etiam vel facillimum Latinitatis auctorem intelligere nequeant.

Quae sit huiusmodi rei causa, plane omnibus patebit, qui paulo perpenderit quomodo alumni nostri in praesens instituantur. Fatendum quidem est in nostris quoque Seminariis Latinae linguae studium multum esse imminutum, atque sacra Ephebea haud raro inclitum studiorum laudem amisisse, qua, litterarum cultum cum boni virtutisque amore egregie componendo, exemplo auctoritateque vigerunt: pro dolor! aetas haec nostra nihil aliud vel pluris facere vel avidius cupere videtur, quam commoda vitae utilitatesque, atque non sine contemptu aspernari quod politorum artium et litterarum navitatem pulchritudinemque redoleat.

Ne quis existimet nos plus dicere quam patiatur veritas, cum de Latinae linguae defectione in Seminariis nostris querimus, satis fuerit in medium quaedam proferre exempla quae huic Sacrae Congregationi comperta sunt. Etenim per Visitatores Apostolicos, qui nuper in singulis Nationibus de ratione studiorum penitus investigaverunt, factum est, ut de hac re tristissima nancisceremur testimonia. Quin imo non defuerunt qui, ingravescente malo commoti, sua sponte animum nostrum in negotium tanti momenti converterent, omnes ipso quo funguntur munere fide digni et omni exceptione maiores, hoc est Universitatum studiorum Praesides, Seminariorum Moderatores ac Magistri, nec non aliqui viri laici haud parvae auctoritatis impenseque de Ecclesiae bono solliciti.

At nos moverunt praesertim plurimorum Episcoporum interventus, qui fuse et iisdem fere verbis damna denuntiant Ecclesiae obventura, nisi opportuna aptaque remedia adhibeantur. Afflictam Latinae linguae sortem conquesti, eius ignorantiam potissimum deplorant, eo quod, hac de causa, nostrorum Ephebeorum alumni disciplinas philosophicas et theologicas minus colere videantur vel leviter tantum attingere. Nam Latinum sermonem nisi sacrarum alumni optime calleant—id quoque Excmi Praesules iure meritoque affirmant—Sanctorum Patrum scripta, Conciliorum definitiones edictaque, Summorum Pontificum documenta, Theologorum sententiae, uno verbo, uberrima totius Traditionis monumenta divitias suas eis aperire non possunt.

Quapropter Sacra haec Congregatio tot tantique ponderis invitationes, quae undique ad eam pervenerunt, recipere non dubitavit; atque rem utilem simul et acceptam se facturam omnibus confisa, ut in libellum colligerentur decrevit documenta aliqua, quae SUMMI PONTIFICES nostro tempori propiores ad rem quod attinet luculen-

tissime dederunt. Qui enim hoc parvum volumen evolverit, facile cernet quanta argumentorum vi Latina lingua nostris adolescentibus proponatur omni diligentia et cura perdiscenda. Summos Pontifices loquentes induximus, ut omnibus, ad quos pertinet, sine ulla ambiguitate pateat quid faciendum sit, ut quae eorum voce Ecclesia ipsa iubet, ad effectum studiosissime deducere non pigeat.¹

Quo plenius vero propositum assequamur, operae pretium est exponere quatenam sint remedia adhibenda, malo curando consentanea; quae sane ita deligenda sunt, ut sint pauca quidem numero, sed efficacitate validissima.

I—Dubitari non potest quin ad linguam Latinam in pristinum florem vigoremque restituendam, primum locum obtineat accurata selectio Magistrorum. Perspicuum est enim nullum huius disciplinae profectum esse sperandum usque dum magistri haudquam idonei huic operi addicti fuerint. Nam Visitatores Apostolici communi sententia affirmant ex hoc potissimum prodire valde dolenda consectaria, quod scilicet huic disciplinae tradendae saepe saepius magistri praeponantur haud pares. Curent igitur Ordinarii, ut discipulos doctis praeceptoribus solummodo committant, iis in primis qui, cum altius ac diligentius apud Universitates studiorum in litteris elaboraverint, sint instituendi docendique periti; qui si desint, omni contentione eos parare enitantur.

II—Ad Latinum autem sermonem facilius penitiusque ediscendum, Seminarii alumni inde a primis navandis litterarum studiis huius linguae rudimentis instituuntur necesse est. Recta vero institutionis methodis accurate seligatur oportet: quomodo scilicet tironibus haec

¹ Quo uberiora de Latinae linguae studio et usu argumenta Excellentissimis Ordinariis suppeditaret, Sacra Congregatio de Seminariis Studiorumque Universitatibus duo quoque opuscula ad eos misit, quibus titulus: I. *Summorum Pontificum cum de humanioribus litteris tum praesertim de Latina Lingua documenta praecipua*; II. *Il Latino lingua viva nella Chiesa*, in quo viri praeclari docte ac dilucide rem proponunt.

Ad Summorum Pontificum documenta quod attinet, haec quae sequuntur allata sunt: Prus IX, Epist. Encycl. *Singulari quidem*, 17 martii 1856 (*Enchiridion Clericorum*, n. 338); — LEO XIII, Epist. *Plane quidem*, 20 maii 1885 (*Ench. Cler. nn.* 461-465); Epist. Encycl. *Depuis le jour*, 8 sept. 1899 (*Ench. Cler. nn.* 593-596); — Prus X, Epist. S. C. Studiorum, *Vehementer sane*, 1 iulii 1908 (*Ench. Cler. nn.* 820-822); Epist. *Sollicitis Nobis*, 8 dec. 1910 (*Ench. Cler. n.* 849); Epist. *Votre lettre*, 10 iulii 1912 (*Ench. Cler. n.* 861); — BENEDICTUS XV, Litt. S. C. de Semin. et Stud. Univ. *Vixdum Sacra Congregatio*, 9 octobris 1921 (*Ench. Cler. n.* 1125); — Prus XI, Epist. Ap. *Officiorum omnium*, 1 augusti 1922 (*Ench. Cler. n.* 1154); Epist. Ap. *Unigenitus Dei Filius*, 19 martii 1924 (*Ench. Cler. n.* 1189); M. P. *Latinarum litterarum*, 20 octobris 1924 (*Ench. Cler. nn.* 1200-1202); — Prus XII, Epist. Encycl. *Mediator Dei*, 20 novembris 1947 (*A. A. S.* 39 [1947] 544 s.); Serm. *Magis quam*, 23 septembris 1951 (*A. A. S.* 43 [1951] 737); Serm. *C'est une grande joie*, 5 septembris 1957 (*A. A. S.* 49 [1957] 845-849).

disciplina sit impertienda, ut eam colant, diligant ac diligendo optime discant.

Sunt qui, severiorem sententiam secuti, nimis et temporis et curae philologicis pervestigationibus tribuant atque doctissimis quidem ac paene infinitis elucubrationibus discipulorum mentes referant: quid mirum, si tantam doctrinae congeriem oscitanter accipiunt alumni atque fastidiunt?

Alii contra, quibusdam recentioribus instituendi praeceptis indulgendo, censent discipulis, paucis dicendi scribendique legibus acceptis, quam primum in lectionem optimorum Latinitatis Auctorum esse incumbendum. Quo fit, ut discentes, necessariis rudimentis haud instructi, omne genus difficultatibus prohibeantur, quominus quae legant recte interpretari valeant; quamobrem crebro accidit, ut pueri, vanis infructuosisque inceptis fatigati, animo ita deficiant, ut desperent se id quod conantur assequi posse.

Cum omne, quod finem et modum excedat, semper noceat, medium iter tenere debemus: apta igitur et efficax illa nobis videtur alumnorum institutio, quae—opera congruenter impensa grammaticae regulis verborumque constructioni ediscendis—crebris exercitationibus ad difficultates evincendas et ad scriptores recte interpretandos gradatim perducatur.

Qui vero Auctores deligendi? Antiquitatis Romanae unis scriptoribus haud contentos nos esse oportet, sed etiam magni aestimandi sunt totius Latinitatis Auctores, qui tum incorrupta verborum integritate concinnaque oratione, tum dicendi genere ad aureae aetatis magistros iure accesserint. Latinus enim sermo numquam ita iacuit, ut aliquando cultores egregios non invenerit non minus elegantia quam doctrina conspicuos. Ex omnis aetatis igitur veris litteratis exemplum simul et incitamentum capiant discipuli, qui hac ratione certis innixam argumentis hanc detegent veritatem: linguam Latinam non esse mortuum quiddam vel exsanguis saeculorum pulvere contextum ideoque ad vitae disciplinam prorsus inutile, sed instrumentum atque sapientiae humanitatisque vehiculum, quibus, Ecclesia duce et magistra, noster civilis cultus effectus et conformatus est: eam igitur iure meritoque firmam etiam hodie servare vim et efficacitatem.

III—Postremo unum nobis valde commendandum restat, ut scilicet ad linguam discendam iusta alumni concedatur facultas: ut enim eius praecepta et usum calleant—cum praesertim haud parvae obstant difficultates—multum temporis et laboris requiritur. Quid igitur dicendum de illis studiorum rationibus (quas in quibusdam Seminariis vigere comperimus), quibus tam paucae numero horae

praelectionum linguae Latinae studio tribuuntur? Quidam excusationem afferunt, quod maioribus necessitatibus cedere cogantur: aiunt enim alumnos, nisi rationem studiorum a civili potestate praestitutam sequantur, gradus academicos publice probatos acquirere non posse. Quae tamen excusatio probari nequit. Nam Ecclesia ad sacrorum alumnos rite instituendos, cum suos peculiare habeat ac prosequatur fines, suis quoque utitur legibus, quibus nullo pacto se abdicare potest; ceterum esse Seminaria, in quibus tirores et latine discant et gradus academicos sibi comparent, omnibus compertum est.

Haec Tecum communicanda putavimus; eaque sane tanti momenti et auctoritatis esse videntur, ut Tuas mereantur curas sollicitudinesque quam maximas. Pro certo quidem habemus, omnia in Tuo Seminario ita dispositum iri, ut ad has normas hortationesque alacriter conformentur.

Qua freti spe, optima quaeque Tibi ex animo ominamur ac plurimam in Domino salutem dicimus.

Datum Roma, ex Aedibus Sancti Callisti, d. xxvii m. Octobris, in festo D. N. Iesu Christi Regis, a. D. MCMLVII.

✠ I. Card. PIZZARDO, *Praefectus*

L. ✠ S.

† C. Confalonieri, *a Secretis*

PRECEDENCE OF LEGATES

PONTIFICIA COMMISSIO

AD REDIGENDUM CODICEM JURIS CANONICI ORIENTALIS

INTERPRETATIO AUTHENTICA CAN. 215, § 2 E LITTERIS APOSTOLICIS MOTU PROPRIO DATIS "GLERI SANGTITATI"
(II MENSE IUNIO ANNO MD CCCCLVII)

RESPONSUM AD PROPOSITUM DUBIUM (A.A.S., 1958, L, p. 550).

D. An, vi can. 215 § 2 "Licet caractere episcopali careant (Legati), praecedunt tamen omnibus Hierarchis, qui non sint cardinalitia dignitate insigniti", iidem Legati praecedant Patriarchis.

Vol. XLIV

D

R. *Negative*, cum nomine *Hierarchae* non veniat Patriarcha, ad normam Litterarum Apostolicarum "Postquam Apostolicis Litteris" diei 9 Februarii anni 1952, can. 306 §§ 2, 4.

Sanctissimus Dominus Noster Pius Divina Providentia Pp. XII dignatus est specialem normam ab hac Pontificia Commissione propositam, inserendam in can. 215 § 2, approbare atque ut eadem norma in executionem illico deducatur iubere.

Norma autem haec est: "Licet caractere episcopali careant, praecedunt tamen omnibus Hierarchis qui non sint cardinalitia dignitate insigniti, aut patriarchali, dummodo Patriarcha in proprio territorio degat et caeremoniis vel officiis proprii ritus praesit; sed hoc quoque in casu, Legati Patriarchis praecedunt si explicitum mandatum cum praecedentia pro particularibus actibus iis a Summo Pontifice commissum fuerit."

Datum Roma, die 23, m. Iunio, anno 1958.

De speciali mandato Sanctissimi
GREGORIUS P. Card. AGAGIANIAN, *Praeses*

L. ✠ S.

A. Coussa, *a Secretis*

BOOK REVIEWS

Three Cardinals: Newman, Wiseman, Manning. By E. E. Reynolds.
(Burns & Oates. 25s.)

THE English cardinals seem to attract biographers. While Lavigerie and Mathieu naturally engaged the attention of French historians, nobody seems to have troubled very much about most of the nineteenth-century eminences, not even about Rampolla. And now, after all that has been written on the Catholic Revival a learned biographer of More & Fisher, fully cognizant of what has been done in this field, has boldly taken the trio together in one volume of some 280 pages. It is not a triptych with three separate portraits but a continuous narrative where, as nearly as may be, the chapters are assigned in rotation to their respective subjects. Mr Reynolds thus aims at recording the development of each of these great men as seen side by side with the other two. This difficult task is performed skilfully and successfully. The nature of the undertaking and the present state of the question exempt the biographer from seeking

unpublished material and providing a mass of references and the result is a compact and very readable *résumé* of the well-known story. It is all carefully considered, balanced and very judicious. Mr Reynolds writes with scrupulous care and restraint without irony or indignation, indeed with something like austerity. Readers will note, for example, that he has managed to write this study without ever mentioning Browning's *Bishop Blougram*, or using about Manning those hard-worked phrases: "Inglese italianato" and "Il Diavolo del Concilio".

There is also a resolute avoidance of harsh judgements. The progress of the disease which eventually killed Wiseman is held to cover all those unfortunate acts and omissions which helped to make the weather of the Second Spring so unsettled and inclement. There is no emphasis on Wiseman's ineptitude for routine business or his singular lack of administrative ability and again the biographer refrains from the obvious tag that almost anyone would use about him: *omnium consensu capax imperii, nisi imperasset*. The inevitable question, likewise, as to the root cause of the prolonged and disastrous estrangement between Manning and Newman is handled with great discretion. Discussion of their respective attitudes is firmly limited to the consideration of their views on the three burning questions: (1) The Temporal Power; (2) the Oxford Question; (3) Infallibility. Mr Reynolds refuses to impute ambition or jealousy or even any large measure of self-deception. He is much less explicit than was Abbot Cuthbert Butler about Manning's swift attempt to stop Newman being made a cardinal; while for other things Talbot and Ward get the blame. "The hindrances he had to suffer" may be thought a very quiet phrase for the way Newman was treated; on the other hand, there is little, if any, comment on the profound *autocentrisme* (the term is Henri Bremond's), revealed in almost everything that the illustrious Oratorian ever wrote and displayed supremely in the *Apologia*. Mr Reynolds in his summing-up disclaims as "presumptuous and foolish" any attempt to assess the relative influence of the three great men. Two distinguished writers have not hesitated to bring Ullathorne into the comparison as well and then to put Wiseman first among the four. But here, surely, he is on firmer ground when he points out that no documentary scholar can record the workings of the inner life or evaluate personal influence, above all in the case of a priest, "and Wiseman, Newman and Manning were priests first and last". Karl Adam's *Spirit of Catholicism* is quoted with evident approbation: "the four greatest minds of the Church, Origen, Augustine, Aquinas, Newman".

The present work is necessarily synoptic, but a really lively book

could be written about Wiseman. Irish by descent, Spanish by birth, Roman by training, he had a European outlook not possessed by anybody else in England. His linguistic and literary gifts, his oratorical temperament, his versatility, his astonishing erudition, his knowledge of art (and of such archaeology as there was) made him unique in a Philistine world. He delighted in his own omniscience. He could tell people about the Rome of Pope St Damasus and the Rome of Winckelmann and Canova. He loved ceremonial; when he went out to dinner in the evening he expected to be met by torch-bearers. He was himself an embodiment of the Baroque and he put the Church in England very visibly on the map.

Newman, however, had to suffer severely for Wiseman's inexplicable negligence. The failure to find the Achilli dossier in time nearly landed Newman in gaol. He allowed Newman to be presented with a pectoral cross, to be treated publicly as a bishop-elect, without ever troubling to tell him that the appointment to a bishopric *in partibus* had been shelved. After *The Rambler* had been delated to Rome in 1859, Newman asked for a list of the impugned propositions and undertook to explain or to submit at once, if his explanations were deemed inadequate. Wiseman, in Rome at the time, neither passed on Newman's letter nor sent him the list of propositions in question which he himself had received from Propaganda. Not until 1867 was Newman's letter brought to the notice of the Roman authorities, so that during six years or more Newman lay "under a cloud", suspected of unorthodoxy.

There are very good pages here on Manning's fruitful interest and interventions in social and political questions. His great knowledge of the poor population of his diocese—and of how those people came to be there—made him one of the earliest and strongest of Home Rulers. The Disestablishment of the (so-called) Irish Church and the Land Act of 1870 were largely due to his influence. He had the right idea, too, of Home Rule, the retention of a body of Irish members at Westminster to defend, as they used to do, every Catholic interest in this country. His success in bringing about the settlement of the famous Dock Strike, his work on the Housing of the Working Classes, his passionate sympathy with every effort to alleviate the hard life of the poor made him finally the most commanding and respected public figure in England.

It was tragic that the cause of Catholic Higher Education should suffer through his life-long antipathy to Newman. The wrecking of the Oxford scheme was not compensated by the founding of his own ill-conceived substitute at Kensington, for he himself ensured its failure by carefully excluding the only people who could have made

it work. Some harm, too, was done by the pertinacious and intemperate advocacy of the Temporal Power—as if the government of Gregory XVI (for such it was in effect) had been quite good enough for four millions of Italians of every degree. Nor was there any pressing need for an English convert to be the spear-head of the *Infallibilisti* at the Vatican Council; Pius IX himself was well able to attend to that. Yet, when all is said, he was a very great man, a ruler of immense and almost fierce efficiency; in a word, a very great pillar of the Church.

The number of those who can personally remember him must now be very small, for he died early in 1892; but his majestic bearing, his piercing eye, his incisive voice are impressions that remain. Those to whom he spoke, who ever heard him preach, or were near him when he officiated, are never likely to forget the awe they felt in his presence.

Readings in the History of Western Civilization. Selected with Introduction and Commentary. By Thomas P. Neill, PH.D. Volume II. The College Reading Series, No. 4. (The Newman Press, Westminster, Maryland, 1958. \$2.25.)

THIS second instalment of *Readings* follows the same plan and gives twenty-nine of them as against twenty-four—actually thirty-three, because four of the extracts contain each two passages, in three instances, from different writers. Whereas it was possible in Volume I (see THE CLERGY REVIEW, June 1958) to classify the contents into three main groups, the subjects here are more diversified and range over a very wide field, from a short essay on what the Catholic Church really is to the trial of Cardinal Mindszenty. The volume concludes with a criticism of the lucubrations of Arnold Toynbee by the Editor. The Latest Age now receives a larger share of the space; there are two pieces on Socialism by Belloc; two on Communism (one of them by Mgr Fulton Sheen); disquisitions on Fascism and Nationalism; two pieces about Spain (one by the late Professor Allison Peers); and one on Freud and Psychoanalysis by Dr Rudolf Allers. Unexpected, but far from unwelcome, features are the inclusion of some interesting pages on "Christian Ethics and the Welfare State" by the Rev. Dr V. A. Demant, formerly Canon of St Paul's and now a professor at Christ Church, Oxford, and a discursive chapter on the Baroque ranging from Michael Angelo to Serpotta.

One of the difficulties of imparting instruction by means of "potted" history and selected passages of "P.P.E." is that some of the best extracts will have to be mutilated or else they will be much too long. This is the case with Pastor's account of the Suppression of

the Jesuits in 1773, where there is a leap across seven years from the suppression in France, 1762, to the accession of Clement XIV in 1769. The same thing happens with Mr E. E. Y. Hales on *Pio Nono*. The Roman Question is indeed well-trodden ground, whereas here the distinctively useful part is the explanation of the purport and true intent of those much criticized pronouncements, the *Syllabus of Errors* and the Encyclical, *Quanta Cura*.

Among a number of good things one of the best is Mr Douglas Woodruff's "The Church in Revolutionary France" (written in 1935), the model of an historical paper. Perhaps the most curiously interesting is Fr Humphrey Johnson's article on the "Roman Index of Prohibited Books" in which, as one would expect, we meet with some strange items of information. It appears that Mgr Ronald Knox assured Arnold Lunn that although he was "always poking about libraries" he had only once in his life seen a copy of the Roman Index and that Newman said he knew of no work which would so readily make him an infidel as Faber's book, *The Blessed Sacrament*.

A History of the Catholic Church. Vol. VIII (1823-78). By Fernand Mourret, s.s. Translated by Newton Thompson, s.T.D. (B. Herder Book Co., St Louis, Mo., and London. \$11.)

IT is the task of an historian to master the available information about his chosen period and to bring it to life, and in so doing he should remember not only the necessity to focus and interpret but also the fact that all human affairs, as Lamennais said, have two faces. Design balance and proportion are particularly called for in any attempt to deal with the sombre period between Pius VII and Leo XIII, and it is to be regretted that the author evidently deemed that industry was the one thing necessary. This stout and well-produced volume of 820 pages has forty-one chapters and 300 separately headed sections where everything is treated as of virtually equal importance; there are five pages about Bernetti and six about Newman; in short, the work is not so much a history as a chronicle.

Were it not for a reference in the Introduction to the great war of 1914, anyone would infer that this volume was written during the nineteenth century. There is on p. 711 the curious remark that Alfonso XII of Spain was "the last to bear that name", although his posthumous son was born in 1886 and reigned as Alfonso XIII till 1931. The bibliography contains nothing of later date than 1917, and in three chapters on the Vatican Council there is no sign of Abbot Cuthbert Butler's invaluable study. Indeed, the whole standpoint is that of Cardinal Pie and Louis Veuillot. The author is a thick-and-thin defender of everything: Leo XII's government of the

Papal States; Gregory XVI's "reforms"; Antonelli. The best chapters are those on the Foreign Missions.

As is not unusual with French writers, the affairs of other countries often receive careless treatment. Here, for instance, the reader is told that "Newman was powerfully aided by Wiseman and soon received no less valuable aid from Manning". The translation adheres so closely to the French original that in many places it is scarcely English.

A History of the Benedictine Nuns of Dunkirk, now at St Scholastica's Abbey, Teignmouth, Devon. Edited by the Community. With a Preface by D. B. Wyndham Lewis and an Introduction by Dom John Stéphan, O.S.B. (Burns and Oates, 21s.)

AFTER the *In a Great Tradition* of Stanbrook we have now the story of another historic community. In 1596, when the Lady Mary Percy, daughter of the martyred Earl of Northumberland, decided to become a nun, the only English convent in existence was that of the Bridgettines of Syon in exile at Lisbon. A small group of English ladies joined the French Benedictines, and from these nuns derived the first English convent founded since the Reformation, that of East Bergholt, now at Haslemere. Next comes St Scholastica's, an offshoot of the Benedictine revival in the Low Countries in the seventeenth century. It was founded in 1662 at Boulogne, more or less under the slippery patronage of Charles II, and soon moved to Dunkirk. Shortly afterwards the convent's strong link with England was broken when Charles II sold Dunkirk to Louis XIV. Under the patronage of the Sun King, they were to enjoy a long tranquillity. The first half of this narrative, that is, down to 1795, was composed by Dom Adam Hamilton, O.S.B.; the rest comes from the diaries of successive abbesses. Simple, factual and unpretentious, it contains the very substance of the life of those Catholic ladies who maintained the tradition in convents overseas throughout the Penal times and shows very clearly what manner of people they were who thus preserved the continuity of the contemplative life. Recruited almost entirely from the families of the English gentry, their names are a chaplet of Recusant history: Caryll, Copley, Fermor, Selby, Fortescue, Bellasis, Berkeley, Sheldon, Mostyn, Englefield, Acton. In the dreadful storm of the French Revolution their sufferings were manifold and their escape from martyrdom was very narrow. In 1793 they were taken by boat from Dunkirk to Gravelines; en route some Friends of Liberty suggested that it would save trouble to drown the nuns at once and they were only saved by the refusal of the captain who said he had no order to do so.

At Gravelines they were in constant danger of the guillotine and

just escaped it through the fall of Robespierre in July 1794. It transpired that their names had been on one of his lists. On 23 May 1795 they reached London where they received aid and hospitality, being installed at Hammersmith. The Government rendered assistance, and King William IV, in 1836, when they were settled at Teignmouth, sent them a haunch of venison and a game pie.

There are nine interesting illustrations, the last of which is a striking photograph of Archbishop Alban Goodier, s.j., who was Chaplain to the Community from 1928 to 1930, before acting as auxiliary of Westminster, and who spent the last seven years of his life there, 1932-39.

Mabillon. By Dom Henri Leclercq. (Letouzey et Ané, Paris. Two vols. 1500 frs.)

IT used to be said of the late Dom. H. Leclercq that he had written more than most of us have read. This posthumous biography of a thousand pages, written between 1931 and 1941, and quietly described by the publishers as: "les meilleurs pages de son étude", is an encyclopaedic work, for it must surely include every scrap of information about Mabillon that is in existence. Dom Leclercq, a tremendous worker, was no stylist and the reader will not look for form or colour in this vast canvas. The author's passion was knowledge, which for him meant every ascertainable fact and detail. Thus his vast learning here drags its slow length along through 840 pages of text and 160 of documentation. Everything must be here, if one can only find it; chronology is the only guide, for the thirty-three chapters have just the ordinary short titles; there is no analytical table of contents and, of course, no index.

The Maurist Congregation was a phenomenon as unique in the history of the Church as in that of Letters and Learning. Powerfully encouraged by Richelieu who intended that the Benedictine monks should "contribute to the greatness, the honour, the name and fame of France", they worked intensely and continuously through at least a century and a half for "the glory of God, the renown of the Church, and the advantage of society at large". Dom Luc d'Achery led the way with his *Spicilegium*, a voluminous collection of materials for the Church history of the Middle Ages: acts of councils, chronicles, charters, deeds of gift, and masses of documents mostly unknown to their possessors. Then Mabillon, in his *De Re Diplomatica*, founded the science of paleography. These illustrious men, followed by Ruinart, Montfaucon, Martène and many others, thus created the widespread belief that the Benedictines have always and everywhere been deeply learned, that learning, in fact, is the badge of all their tribe; nevertheless Cardinal Gasquet was perfectly right in saying

that the Maurist contribution to learning was "one of the greatest and purest glories of modern times". In Mabillon we see, as it were, a re-incarnation of the Venerable Bede, and that not only in attainments but very largely in character.

Dom Leclercq follows him minutely in all his labours and journeyings. In great detail we have it all; the dispute with the Canons Regular about the authorship of *The Imitation*; the journey through Lorraine and Switzerland and Germany where the French monks encountered Prince-Abbots; the *Iter Italicum*; the controversy with De Rancé of La Trappe; the second sojourn in Rome: the affair of the Roman relics (*De Cultu Sanctorum Ignotorum*); the theological discussions aroused by the Benedictine edition of St Augustine; and Mabillon's triumphant escape from the snares to be encountered in relating monastic origins. In such a mass of material there is naturally much that is interesting and entertaining such as the traveller's account of Reichenau and Einsiedeln. At times the author puts in his own opinion as for instance when, saying that Mabillon recalled an old necrology which fixed the date of the Assumption as 18 January and gave three feasts of St Benedict: (1) the foundation of Monte Cassino, (2) the Saint's death, (3) the translation of his remains to Fleury on the Loire on 11 July, he merely ejaculates: "à bon entendeur!" On the *Contestation* with De Rancé his comments are just what one would have expected. After speaking of the "inhuman rigour" of the Trappist reformer, and his phobia against literary work, he remarks that *cet intarissable silencieux* wrote five books to prove that no religious should write any. Nor does he fail to point out that, when Mabillon went to La Trappe on a visit of friendship and reconciliation, Matins lasted four hours, and Compline one hour, of which one quarter was taken up by the *Salve Regina*. Mabillon, however, had proved his point: l'ignorance n'est pas une qualité nécessaire à un bon religieux. He himself with his humility and courtesy was in his own person the best argument for his cause.

When in Rome the Maurists saw Innocent XI in St Peter's but did not succeed in obtaining an audience. For reasons well known the French were not popular then in Rome, particularly travellers who were officially recognized emissaries of Louis XIV, and they found that the Pope was not enchanted with the Most Christian King's persecution of the Huguenots. On the other hand, they had the curious experience of an audience of Christina of Sweden. That temperamental lady had been highly annoyed at being styled "Serene Highness" instead of "Majesty" but became greatly mollified in the course of a very pleasant interview. It is on the question

of Roman relics that Dom Leclercq's footnotes and references to his own articles in the *Dictionnaire d'archéologie chrétienne* became abundant. Wherever he went Mabillon was shown these improbable relics, and his mention of each is always with "ut dicunt", "ut credunt", or "ut ferunt". He had seen the way in which work in the catacombs was then performed and this had prepared him, as it prepares the modern reader, for his famous "Letter of Eusebius". Bones or fragments were duly cleaned and promptly named, labelled and distributed with a history deemed appropriate to churches all over Catholic Europe. His criticism brought Mabillon some trouble, for it was then a long way from the day of de Rossi; but Clement XI personally put an end to the recriminations. After his return to France Mabillon was honoured by the King in being appointed a member of the Academy of Inscriptions. In 1701 he was offered an abbacy in Alsace which he declined as he had long before declined a pension from Colbert. He died at St Germain-des-Près on 27 December 1707. His name will live as long as learning is honoured.

J. J. DWYER

Priests' Problems. By the late Canon E. J. Mahoney, D.D. Selected and edited by Rev. L. L. McReavy, J.C.D., M.A. Pp. xix + 468. (Burns Oates. 42s.)

FOR OVER twenty years one of the most valued and attractive features of THE CLERGY REVIEW was the late Canon Mahoney's monthly answers to questions on Canon Law, Moral and Pastoral Theology and the Liturgy. He wrote to the point in a pleasant style, quickened now and then by a gentle touch of humour. He was thoroughly versed in his subject-matter and he had an almost unrivalled acquaintance with the opinions of authorities; his decisions were almost invariably well-balanced and sound. There was therefore naturally a widespread demand that he should gather into book-form the fragments scattered over the pages of the REVIEW. In 1944 he published his first volume, dealing exclusively with the sacraments. He followed this up four years later by a second, subtitled *Precepts*, containing all the other important replies that he had given to date. When he died in January 1954, he had contributed enough further material to fill a third comprehensive book. With the publication of *Priests' Problems* we now have all that is of permanent value in this remaining material.

Dr McReavy has carefully sifted and selected the material. To give it a logical framework he has adopted in the main the order of the Code of Canon Law; and to make consultation as easy as possible he has included in the Table of Contents a classified list of

topics and provided two indexes, one of the canons of the Code and the other of subjects. To bring the book up to date he has in a few instances added paragraphs or footnotes. These concern either Roman decrees, issued since Canon Mahoney wrote, on liturgical reform, the Papal enclosure of nuns, moral rearmament, and the use of the antimimension; or the more recent state of theological opinion on certain controverted points: whether, for instance, the impediment of impotence exists in the case of a sterilized man; or, again, whether attendance at evening Mass is obligatory on days of precept for those who have not attended a morning Mass (recent opinion has in fact hardened to practical unanimity in favour of the obligation).

Of the 335 questions discussed 201 deal with the sacraments; and of these 60 are occupied with Eucharistic problems and 72 with matrimonial. The non-sacramental questions cover the wide range with which the readers of *THE CLERGY REVIEW* are familiar: some general principles of Canon Law; clerics, pastors, religious; associations and confraternities; churches, altars and sacred furnishings; funerals; feasts and fasts; divine worship; co-operation with non-Catholics (including the problem of Catholic teachers in non-Catholic schools, with an editorial note giving the authoritative ruling of the Hierarchy issued in 1951); censorship; judicial processes; crimes and penalties. Five non-classified questions include the Papal pronouncements on euthanasia and on leucotomy. When on important matters Canon Mahoney's solution was contested by other writers in *THE CLERGY REVIEW* Dr McReavy appends to the solution a brief summary of the controversy; such matters are the disposal of an unconsumed Host; presumed *ligamen*; legitimacy from putative marriage; the form of the altar crucifix; the exclusion of deceased non-Catholics from public suffrages.

Along with its predecessors this is quite obviously an indispensable book for the clergy. It will help them considerably in preparing their conference cases, and it will provide them with authoritative answers to a host of problems of daily pastoral life.

The Silent Life. By Thomas Merton. Pp. 134. (Burns Oates. 16s.)

FR MERTON first discusses the nature of the monastic vocation as such and then the various forms in which it has found expression. None of the varieties alter its essential character. In all there is the tradition of detachment, austerity, faith and prayer. Within this tradition the more austere orders—the semi-eremitical Carthusians, the Camaldolese, who are by turn both hermits and cenobites, the Trappist-Cistercians and the Benedictines of the Primitive Observance, of whom la Pierre-qui-Vire is typical—keep more exclusively

to the pure essence of monasticism in solitude, silence, manual labour and contemplation. Other Benedictine families provide for those who would find the pure ideal unbearable. Some, such as Solesmes, which inherits the ideals of Cluny and St Maur, devote themselves to liturgical scholarship and liturgical prayer; others again, Benedictines and Cistercians of the Common Observance, while clinging to the liturgy and scholarship, undertake the apostolate of preaching and teaching. Monasticism has therefore, even in its austere forms but more notably so in the others, exercised a strong humanistic and civilizing influence in the world. But humanism is always secondary; first and foremost the monk's vocation is a wholehearted dedication to God; and by the completeness of this dedication he exercises his deepest and most vital influence on mankind as the yeast in the dough.

Fr Merton develops his theme adequately in its broad outlines. The inside of the cover, a frontispiece and fourteen full-page illustrations supply visual aids to his informative, thoughtful and thought-provoking book.

Saint Dominic. By Gerard K. Brady. Pp. xvii + 169. (Burns Oates. 18s.)

MR BRADY draws an authentic and objective portrait of his subject against the background of resurgent Spain and troubled Languedoc. He has made careful use of the best sources. Intellectually gifted himself, St Dominic wished his order to be intellectual. The order grew, almost spontaneously, out of the handful of men who helped him by prayer, penance and preaching to overthrow Albigensianism; but Dominic had the administrative ability and an awareness of the needs of his time to give it a strong but novel form and character. The Dominicans are Canons Regular; but their special ethos is the active apostolate springing from contemplation: *contemplata aliis tradere*.

Dominic was a true Castilian in his single-minded devotion to the Church and in his rigorous self-discipline. But, as contemporary writers make clear, he was not harsh; nor, as the author shows, was he responsible for the rigour of the Inquisition.

The preface is by Cardinal Lercaro, Archbishop of Bologna, who emphasizes St Dominic's enduring mission as a pilgrim of light. A frontispiece portrait, taken from the bust of the saint which has been reconstructed from a study of his remains at Bologna, a map of contemporary Languedoc, and several scenic photographs of the author's own taking, give added value to a valuable biography.

J. C.

La Pastorale de la Messe à la Lumière de la Tradition. By Dom Thierry Maertens, o.s.b. Pp. 174. (Apostolat Liturgique, Abbaye de Saint André, Bruges, 1958.)

THE most important aim of the liturgical movement is the restoration among the ordinary people in a normal parish of a knowledge of the Sacred Liturgy and of their need of active participation in the Mass and other offices of the Church. This work of restoration in a parish the French call *la pastorale*, a very meaningful name. It is this aspect of the Liturgy that has inspired, and been the chief purpose of, the many liturgical reforms inaugurated and carried out by the late Holy Father. His main interest in the Liturgy—and that of most bishops throughout the Church today—was pastoral, to bring back the Liturgy, as the worship of the mystical Body, into the ordinary daily lives of Catholics.

As one (No. 32) of the valuable series of liturgical publications—"Collection de Pastorale Liturgique" of the Belgian review *Paroisse et Liturgie*, published by the Abbey of St Andrew of Bruges—Dom Maertens, a zealous apostle of the liturgical movement inaugurated in the early years of this century by his Benedictine confrère the famous Dom Lambert Beauduin, has written this most admirable book *La Pastorale de la Messe*.

There are nowadays books beyond number on the Mass—historical, doctrinal, spiritual treatises—but this one fulfils a special need as it deals with the biblical and traditional theology of the Holy Eucharist from the pastoral angle, in the light of tradition. It sets forth in a masterly fashion the principles that underlie the directives that many of the bishops of Belgium, France, Germany and Italy have issued of recent years for the guidance of their priests and people regarding the Mass.

The first and principal part of this book is historical, setting forth, with a wealth of interesting detail, the story of the development of the Roman rite of the Mass from Apostolic times to the present day. The most valuable and original part of this historical sketch is Dom Maertens' account of what he calls the "clericalization" of the Mass—the sad account, beginning as early as the eighth century, of the concentration of active worship in the hands of the clergy, of the divorce of the people from active participation in the great drama of the Mass, and the erection of that barrier between altar and nave that has, unhappily, lasted to our own day. The liturgical movement is striving manfully, and with considerable success in many countries, to break down this barrier and unite the celebrating clergy with the congregation in one great act of communal worship as in the early centuries of Christianity.

The second part of *La Pastorale* is concerned with reflexions on certain pregnant phrases from the Order of Mass; while the third part deals with practical rules for active participation in Mass in the light of recent episcopal directives. May this very valuable book have the wide diffusion among lovers of the Sacred Liturgy that it certainly deserves.

J. B. O'C.

This Place Called Lourdes. By Sister Maureen Flynn, O.P. Pp. 215. (Burns Oates. 15s.)

Les Apparitions de Massabielle. By Mgr Francis Trochu. Pp. 140. (Editions E. Vitte, Rue Jean-Bart, Paris. 390 fr.)

PILGRIMS making their way for the first time to Lourdes are unable to visualize the wonderful experience in front of them, however accurate may be their guidebook; but they can be prepared in some degree for what to expect, and be saved much precious time and no little trouble, by being familiar with *This Place Called Lourdes*. Sister Maureen provides precisely the information sought for by prospective pilgrims. Whilst her own first pilgrimage was still fresh in her mind she put her teeming thoughts on paper, with the enthusiasm that only Lourdes can awaken.

Like many others who have been to our Lady's world-famed shrine the writer of this book says to herself: "There will be many another pilgrimage to Lourdes, but never one like mine." The experience is unique, although it follows a fairly well-defined plan for all pilgrims, the plan here described. The book begins in the train as the traveller leaves Paris for the south, and omits nothing until the last sad glimpse of the disappearing mountains on one's homeward journey. The town, the grotto, the hotels, the local places of interest are pictured for the reader, as are the devotional exercises that make up the long days of piety. Miracles are extensively discussed. They take up the greater part of the book; but, after all, miracles have made Lourdes what it is. The shrine will be visited by thousands of English-speaking people during the present year; here is a delightful means of introduction to the many wonders of Bernadette's "paradise on earth".

Reading the Lourdes story in French rather than English tends to bring one closer to the people and the scenes of Massabielle a hundred years ago. Bernadette spoke the local patois; she had to learn in adolescence how to read, write and speak French. Even so one feels that the people of France understand her life more readily than do others: she is very much a French saint to the French nation.

Mgr Trochu's work is concerned almost entirely with the eigh-

teen appearances of our Lady, although he does outline the general facts of Bernadette's life-story, of which he has written fully elsewhere. In careful detail he describes everything that took place on each occasion when Bernadette saw "La blanche Vision". The seventeen illustrations, most of them hitherto unpublished photographs, increase the value of this work, which can be read with ease by anyone who has done what is usually termed "school" French. Mgr Trochu is among the most distinguished of his country's authors.

The Catholic Concise Encyclopedia. Compiled by R. C. Broderick, M.A.
Pp. 330. (Catechetical Guild Educational Society, St Paul, Minnesota. Burns Oates. \$1.95.)

COMPARED with an ordinary encyclopaedia this economical volume is noticeably limited in its contents, "concise" being a necessary inclusion in the title. The compiler and editor in his introduction frankly states that, in preparing the work, a percentage of the field of information of things Catholic was allotted to the various subjects, in proportion to their use and frequency of reference by the ordinary reader. Omissions therefore should not cause surprise, although disappointment is felt at finding no mention of most of the religious Orders.

This is primarily a school publication, very well printed and produced, the line drawings by Ade de Bethune being quite remarkably well done. The excellence of the illustrations will compensate for all omissions, as far as boys and girls are concerned. The book is most suitable for the school reference library, where it is assured of being well thumbed. Since it is printed and published in America, its price is surprisingly reasonable in days when buying books is fast becoming a luxury.

L. T. H.

CORRESPONDENCE

CONSENT FORM FOR HOSPITAL OPERATIONS

(THE CLERGY REVIEW, September 1958, p. 554)

Fr Benet Innes, O.S.B., writes:

As the proposer of this question may I be allowed to offer a few comments on Fr Bonnar's answer?

The only practical suggestion he makes is that Catholics should be properly instructed. I have a comment to make about that but

I can provide one or two other safeguards for Catholics that he has not mentioned.

He says that the consent form is quite curt and is signed often at the request of junior personnel who may not even be medical. I think that if this were proved to be so, and that the nature *and effect* of an operation had not been properly explained (and this, in the case of sterilization, would have to be most explicit), then the surgeon might well be liable in common law.

I think, too, in the case of such an operation as sterilization the best practice is for a consultation to take place, and the patient might well ask that a Catholic doctor be consulted.

That the ordinary Catholic can be properly instructed is illusory. I should like to see Fr Bonnar instructing a farm labourer in the niceties of the principle of double effect, and that, after all, is the principle usually involved in difficult cases. But surgeons should readily be able to grasp this principle and that is why I think the Catholic Hospitals Code should be in every hospital library.

Let me give an example: a woman is told by her surgeon that an operation is necessary in order to save her life and a consequence may be that she will lose the child she is carrying. She thinks that if she consents to this procedure she will be committing a grave sin. She is sure the priest would say it is not lawful, and so doesn't ask him, but consents and has to live with a frightful load of guilt. She has saved her own life and lost her soul. In fact, it might well be the case that the principle of the double effect might make the operation perfectly lawful, but how on earth could she, unaided, know that?

It is also undesirable and sometimes impossible to have the surgeon consult a priest. They do not like him coming between doctor and patient.

How much better it would be if, when the surgeon tells her about the operation, and she says: "But, Doctor, I am a Catholic and I do not think I can have this done to me," and the surgeon is able to reply: "I know that, and you need have no fear. I know precisely what the Catholic Hospitals Code says, and you may be assured that I shall follow it strictly."

This gives a quiet conscience and also reinforces the essential trust between doctor and patient.

PERMISSU SUPERIORUM

Printed in England by THE ANCHOR PRESS LTD., Tiptree, Essex, and published for the proprietors by THE TABLET PUBLISHING CO., LTD., 128 Sloane Street, S.W.1, in the County of London.

has

ften
cal.
effect
the
the

the
ient

ory.
the
the
ould
the

t an
ence
at if
sin.
ask
She
the
tion
nat?
the
ween

her
and
able
isely
ured

ntial

ed for
7.1, in